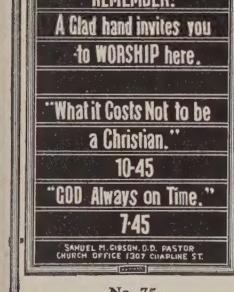


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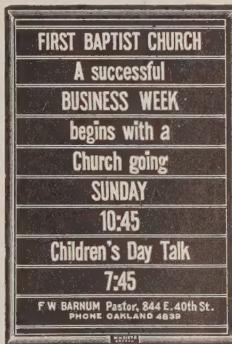


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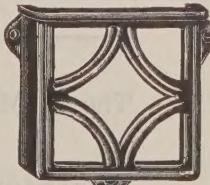
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C O N T E N T S

August, 1931

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HOMILETICS—METHODS OF CHURCH WORK

CHURCH MANAGEMENT

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The Expositor

The Journal of Parish Methods

Is Denominationalism A Straw Man?

THE REV. SHELDON SHEPARD, D. D.

When the world is vibrating with genuine challenges to the aggressive spirit, are we wasting valuable energy throwing stones at a straw man? Are the popular attacks on denominationalism "much ado about nothing?" Do the evils deplored spring from some cause other than the one alleged? Is the struggle for church unity a compensation for ennui in the presence of larger tasks? Is so much fine fire and powerful energy being spent in hopeless and unwise effort? Are we all like sheep being led astray?

Just why, after the historical development of Christianity, should we suddenly turn our guns against the very instrument that has made progress possible? Denominationalism is not to be deplored. Its evils are not its own, but Christianity's. The very success of religious worship and activities depends upon the continuance of denominations. There is no necessary advance of the Kingdom of God when two or more denominations become a larger one. In fact, it may mean retrogression. History certainly reveals the unwelcome fact that the larger the denomination the more likely it is to fall into ways of autocracy and to become encrusted with fossils. God pity us when we lose the salubrious effect of the presence of watchful brethren.

What conditions would obtain if the unionists had their way, and there were to be but one denomination? One cannot keep the dark ages out of his mind when he contemplates the proposed tragedy. The chief cause of the depravity of religion in those generations was the very element of organization which so many now hold up as the one requisite for Christianity. How is it that a form which failed so miserably has now become the goal of so much endeavor?

The evils which are so violently assailed in the attack on denominationalism are not inherent in the system, but in the in-

dividual Christian. They will be no more removed by reorganization than immoral tendencies by a change in business. The crusaders tell many stories of unbrotherly attitudes, ostracisms, quarrels and so on. But every one of those harrowing tales may be matched by incidents occurring *within* any given denomination. More than that, they may be equalled by the relation of incidents occurring *within local churches* of any of the denominations. And if we should abolish all denominations, and have but one united church, the stories could still be repeated, as long as individual Christians continue to be the kind of people they are.

Uniting the churches is not even a step on the way to rectifying the major evils in the churches. Efforts expended in that direction may represent so much loss of energy from the real job. From the standpoint of administration, economy, effectiveness, and so on, merger of organizations may be wise, but as an essential element of progress in Christian achievement, it simply does not count one way or the other. As a step in answering the prayers of Jesus for unity among his followers, it is marking time, or maybe marching to the rear.

The New Testament Church was as much afflicted by squabbles, differences, antagonisms, varying standards of conduct, as the modern churches. Do 300 denominations present less unity than Paul's dozen missionary churches? The terrible defects in Christianity so often attributed to denominationalism have no direct relation to division of organization. They began before denominations arose, and if the unionists have their way, will go on long after denominations are dead.

Certainly, we must learn that all Christians are children of the same Father, and each should recognize the others in fellowship. But I have heard one member of a Board of Trustees in a local church say of

another member, "I will never sit in the same church with that man again!" What, pray, had denominationalism to do with that?

To be sure, we should be willing to allow another his interpretation of truth. But many ministers have been driven from their pulpits by parishioners who did not agree with them. How blame that to the multiplicity of organizations?

Of course, we wish to convey to the world that impression of the church which will attract it. But go to the countries where there is only one church and ask if doing away with divisions gives the church a better reputation among the citizens.

No, we are on the wrong trail. We are following a false scent. The fundamental premise of the argument for oneness in organization is wrong. The fact is there is a fundamental necessity for denominations. Instead of being a curse to Christianity, they are mitigators of evil. Remove denominationalism, place all the various minds, tastes, opinions and enthusiasms in the same mold, and Christianity will slumber until some new reformation break forth again into a new denominationalism. *Revivals of spirit are marked by the birth of denominations, not by their death.*

True, the era of overlapping, overcrowding and envious competition was unwise and dreadful. But it is passing. Good business sense, and a spirit of cooperation, are taking care of that. Competition, with cooperation, the stage of church activities into which we are entering, is brotherly, effective, Christian.

The grave danger is that the earnest brethren campaigning so ardently for church union, will destroy the good that has already been accomplished in church progress. We are achieving a spirit of cooperation. The Federal Council of Churches is worth in a generation more than church union would be in a century. Its spirit is on the increase. What we will soon have is a group of denominations, each emphasizing the truth it sees, each worshipping according to its own temperament, each advocating the standards of life it believes in, each standing for the Christian program it understands, and each acknowledging the full equality, privilege and standing of every other denomination. This we will have, unless the alarmists make so much progress toward uniting the churches that many of them

raise their signals of self-defense and build anew the walls of unfriendly antagonism.

There is one seed from which spring all the obnoxious weeds of rivalry in the denominational garden — the conception of infallibility. When the idea of infallibility is utterly blown away, there will be no further seed from which the poisonous weeds can grow. In seeking to remedy present conditions, let it be remembered that oneness of organization always produces increase in authority, and inclines toward some doctrine of infallibility. Is there any group of free churches which has avoided this creeping paralysis in the centralization of administration?

When once we get the inevitable logic of cooperation, light falls upon the pathway. Any denomination which participates in a national, state or local federation of churches, by its action proclaims that we all are brethren, all doing good work, and probably all bound for salvation. Every cooperation in any kind of endeavor proclaims the same truth. Give that kind of experience time enough, and it will produce a denominationalism with all the effectiveness of personal satisfactions, and without the imperfections of the past. Men will begin to feel in an indefinite, inarticulate way, that all may be right, that probably there are various phases of truth, even that their differences may indicate that the source of their truth is not infallible. The conviction will grow that their path is not from an infallible, final statement of truth, but toward a realization of truth.

Many new devils, worse than those we are about to conquer, would arise from a Christianity turned into one denomination — autocracy, form, creed, politics, ennui, dissatisfaction, disappointment, and a host of their fellows coming in to take the place of one devil driven out.

We ought now to be rejoicing in the growing spirit of fairness, the developing principles of cooperation, the diminishing lines of demarcation. We should be glad that we have gone far beyond the church of Paul and the church of the Middle Ages. We should recognize that we are on the way of progress, and that the signs of development point not to a decreasing number of organizations, but to a multiplicity of organizations, so that every person may find what most appeals to him; that we will have a Christianity adaptable to any group which can get together.

The signs point to an increasing spirit of

goodwill, cooperation and search for reality, with an increasing diversity of expression. When we see that, we shall concentrate upon the search for truth in idea and action,

we shall arouse the noble spirit of fellowship with those who differ, and we shall develop not the appearance, but the reality, of unity.

Sculptured Men

"A Sculptor yields the chisel, and the stricken marble grows to beauty." — Bryant

THE REV. MARCUS L. BACH

The Chapel-Snatcher

The Reverend Ewing McLain stole a church — steeple, pews, pulpit and all.

It was just another act attributable to the peculiar "kink" that was a part of him, and his conscience — which had always been a lenient registrar — recorded it as such. The "kink" covered a multitude of sins.

McLain was not a kleptomaniac nor was he very constant in thievishness. Pilfering and peculation were terms as offensive to him as to anyone and he had frequently used the eighth commandment as a text for sermons during his three short years of preaching. It would be a preposterous assumption to believe that any minister could deliberately steal — to any great extent. Nor would anyone ever imagine Ewing implicated in what the law would regard as larceny. He was too fine a chap for that — too smart. No one ever doubted that his moral standard was as high as his intellectual standard. He was respected as a young man of virtue and wisdom.

But he had this "kink" and he did steal a church — steeple, pews, pulpit — and "get away" with it.

It was a small church, to be sure, a very small church, six inches wide, eighteen inches long, and about ten inches high with a tiny railing encircling its sharply-pointed spire. A replica of the church of the Reformation at Vitz, it had undoubtedly been carved by some German craftsman into a perfect masterpiece of wood-working.

Through the little windows one could see wee pews all in a row, a pulpit and chancel, and a preacher's chair. There was also a reproduction of the old stove — Klundt's heater.

The exterior paralleled the artistry of a Phidias. Hundreds of bits of wood, matched and placed in legendary lines covered the structure from roof to base. The smallest

bric-a-brac and rococo imaginable blended into the scheme. And, to crown it all with a master-stroke, there was an arrangement whereby the opening of the church door set a cylindrical chime into motion and from the diminutive *Kirke* would issue the melody of the old Reformation hymn, "A Mighty Fortress is Our God!"

When Ewing first saw it at an exhibition in Music Hall it was displayed in a setting of hand-carved Swiss chalets. He gazed at it long and covetously and finally asked whether it was for sale. It was not. He inquired about the owner and the attendant (who didn't know Ewing McLain from Jonathan Wild) shook her head and smiled. So the same growth-curve — according to the jargon of good psychologists — or "kink" that once at school had driven Ewing to destroy the grade records promptly turned him into a chapel-snatcher and he stole the church.

Ministers have stolen churches before, but it remained for McLain to slip one under his topcoat and deliberately walk away with it. And the following day when a very insignificant account in the *Tribune* told about the disappearance of a musical chapel from the chalet display, the perpetrator of this "perfect crime" smiled to himself.

A psychiatrist might be able to explain such a phenomena: *how a minister of the gospel can steal a church and then smile about it!*

But McLain did smile. And no sooner had he read the terse review of the theft than he went to his study, walked boldly over to the miniature structure, flung open the door, and then stood aside to listen to "A Mighty Fortress is Our God!"

There is no denying the fact that the church did fit perfectly into his scheme of things . . . He had a number of antiques in the room, three hand-made galleons,

illuminated coaches, and a wooden bear with a box of matches on his back. On his radio was a likeness of the horse of Troy, a really vicious-appearing animal.

Ewing hummed along with the song — it was a good song; someone, he remembered, had once called it "the trumpet blast of the Reformation."

"I'd better set the church over there on the radio," he mused aloud. "My musical possessions should be grouped — ah — collectively. It's a shame a man has to steal a thing like this. But why didn't they have a price on it? Everything has its price these days."

When the hymn was ended he moved the church and put old Trojan upon a sectional bookcase. Ewing (unmarried) had a decorative eye — to which the little parsonage attested.

He smiled at his latest acquisition.

"I'll call you *Winnie*," he murmured with a decisive nod of his blond head and a twitch of his thin, white lips, "and if you're good I'll pay for you some day. Your owner's name was Albert Faust. I suppose you knew that. Was he the bird who had something to do with Mephistopheles? Mephistopheles? That's me I guess!"

Just for fun he knocked the ashes of his cigar into the chimney of the little church, and having evidently satisfied himself on that point he went to his room to dress for a Ministerial banquet.

The following morning, while working on a Kiwanis address, he cast pretentious glances at *Winnie* and regularly strolled over to open and close the little door. He decided to investigate just how the chime effect was arranged. It was an ingenious contrivance! How had those countless needle-points of steel ever been set around that cylinder? What inventive hand had set it so securely in place?

"*Winnie*," he suddenly announced to himself — and to the church — "you're all right!"

And when he resumed his work on his speech he often caught himself gazing long and intently at the pleasant little chapel. It was a beautiful thing — silent and holy! Yes, he told himself, it was holy. How sturdily it had been built! With what painstaking care its architect had fitted each joint and placed each tiny frame! It was symmetrically consummate, the grand accomplishment of a master who had worked hand in hand with God!

"Oh rats!" Ewing exclaimed, "what in the world is the matter with me?"

He shook himself, ran his hand through his hair and again fell to working feverishly on his Kiwanis address . . .

Then, after a discouraging service one Sunday, at which everything had gone "haywire," according to McLain, he sought his study quite wretched and suppliant. Ordinarily he would have jumped into his car and have driven far out to Lakeshore, but tonight — tonight, he concluded, a book and the radio would be more satisfying.

As he bent to twist the dial his head almost touched the little wooden church.

"What do you think about it, *Winnie*?" he asked aloud. "First I break my neck to get this charge and then I make a fizzles of it!"

He jerked open the door and started the chimes.

"A - mighty - fortress - is - Our - God," they said. "A - bulwark - never - failing. Our - Helper - He - amid - the - flood - of - mortal - ills - prevailing -."

"What in the world is the matter with me?" he demanded of himself angrily; then asked the same question of his companion. "What is the matter with me, *Winnie*?"

But *Winnie* kept on chiming away the only song she knew.

"You are a beautiful thing," McLain said fixing his gaze upon her. "A beautiful thing!" he repeated.

Those ashes in the chimney — that was hardly right! That was hardly fair or even gentlemanly. Why had he ever treated his church like that? It must have been his "kink!"

He carried the little *Kirke* over to his desk and there in the light of his lamp cleaned it all out. He took his handkerchief and dusted everything off, windows, steeple, portals, roof, everything. He even went so far as to attempt to wipe off the pews, reaching through the door with his handkerchief over his pencil . . .

"I'll take better care of you, *Winnie*," he vowed emphatically. "You're a fine little church all right!"

Of course it was a fine little church. It was so fine that he sat back and just admired it in silence.

"I wonder, *Winnie*," he mused, "whether
(Continued on page 1110)



Highland Park M. E. Church, South

How Highland Park Brought the Talent to the Task

J. SHENTON LODGE

Myers says, "A Leader is one who knows where he is going and how best to get there."

And, if you can visualize the man that measures up to the requirements of that definition, you will have an adequate introduction to its author — Rev. H. P. Myers, D.D., Pastor of Highland Park Methodist Episcopal Church, South, of Richmond, Virginia. For he not only seems to know where he is going, but also has a pretty accurate idea how to get there.

One of the outstanding accomplishments of Virginia Methodism during the past four or five years has been the phenomenal growth and development of this suburban congregation in Highland Park. From the beginning the church has increased and expanded its ministry and its parish until it has become, in a few short years, one of the foremost churches in the city.

My attention was first attracted to its activities by the ease and effectiveness with which its congregation put across a special effort to raise funds to pay for their new church building — one of the finest and most completely equipped plants of its kind in the south, and which was erected at a cost of nearly two hundred thousand dollars. Knowing that the church debt was a stupendous obligation for this suburban community, I knew also that there must be, back of their successful efforts, a reason and a plan worthy of investigation.

And, on the trail of the reason and the plan, I had scarcely made contact with more than the very fringes of the work at Highland Park, ere I found myself marveling at the completeness with which the talent and ability of the membership was being brought to bear intelligently upon the task of the church. Here was a plan that had solved one of the major problems of the modern church — that of bringing the talent to the task. And, the further I penetrated into the workings of the church, the more evident it became that the source of power was at the center.

I found the plan, the purpose and the motivating power in the office of the pastor.

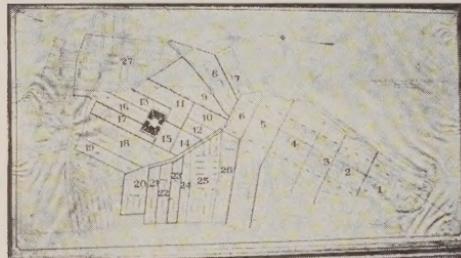
There I discovered a quiet, unassuming young man with greying temples and kindly eyes; leisurely of movement and deliberate of speech. Yet, withal, a personality that breathed of confident and definite purpose, unswerving and unafraid — busy, yet graciously willing to grant the desired interview.

I stated my business and, presently, our discussion centered around a large map which hung upon the wall of the office. This map proved to be the heart of the plan which I was investigating. It shewed the parish of Highland Park Church drawn to scale and laid off in streets and city blocks. This was subdivided by heavy, red lines into thirty-

one districts of varying sizes, numbered consecutively with large black figures.

And I will confess that I was momentarily disappointed. I had been expecting something new and original, whereas here was a plan, apparently, that had been used almost universally. I had tried it myself with indifferent success. But the disappointment was, after all, but temporary, for there was so evidently something behind the map that made the plan work with such abundant and persistent success.

Here was a plan that put things across. I had already seen that.



Map of Highland Park M. E. Church District

"Dr. Myers," I queried, "I notice on this map of yours a great variance in the size of the several districts. Why is that?"

"Well," he replied. "You have hit upon that which I consider to be the very heart of the plan. It is my opinion that similar plans have sometimes been but partially successful because the districts have been made too large and unwieldy. I have sought to place in each district a maximum of twenty-five families that are members of my church. This makes a small and neighborly group which can be readily organized; and small enough so that any interested leader can develop his group intensively. Frequently the districts are made so large that the leaders cannot accomplish this intensive and most necessary work. Consequently the districts here are drawn to take in a maximum of twenty-five families, and as a consequence vary greatly in size."

"And just how is your organization itself set up?"

"Each district is organized for every great cause and activity in the church. The great causes like Missions, Evangelism, Young People's Work, Christian Education, Finances, all are carried down into each individual group, and the program put on as many times as there are districts on the



Rev. H. P. Myers, D.D.,
Highland Park Church M. E.

map. In each district there is a different leader for each of these causes.

As an illustration, take the financial program in which we are now engaged. Our finances head up, of course, in the Finance Committee. But each district, in turn, has a financial leader and assistant who work under the direction of the Chairman of the Finance Committee. It is the duty of the district leaders to carry the financial program of the church, to its minutest detail, to every single member in their respective groups. Any financial drive for the church or benevolences, or the collecting of pledges which have fallen in arrears, are carried down by the group leaders to the individual member. Inasmuch as the list of their members is small in number this duty is not burdensome; but, at the same time, the financial interests of the church are brought quickly, and effectively, to the personal consideration of each member of the church.

Of course, I would not have you understand that this machinery has been set up solely for the solution of our financial problems. It is not. The financial leaders also make purely friendly and neighborly calls upon all their members seeking to create and foster greater spirit and good will. Before the financial leaders enter into the year's work they are asked to call upon the members of their districts — a social visit in the name of the church. They go out, for this purpose, two and two, and submit to the pastor a written, itemized

(Continued on page 1108)

EDITORIAL

Talkies Deluxe

WILL HAYS' favorite rhapsodist, Carl Milliken, is again going in for bigger and better "talkies." Picture the oratorical politician standing before the annual convention of the National Education Association held recently in Los Angeles and you have the setting and the *dramatis personae* of the new comedy skit put on by Mr. Milliken.

The less said about the plot of the playlet the better, for all of Mr. Milliken's plots, regardless of how subtle, rather invariably concern themselves with the Hollywood coffers.

There are several scenes in the play, however, which might bear hasty analysis. For example: Act I, Scene I.

Mr. Milliken, (*assuming the never-to-be-forgotten attitude of the Governor he once was, speaking with that finality he learned when he spoke to his former constituency*) "The burden of adapting education to provide new standards for living as well as to meet the demands of the machine-age rests chiefly upon the teachers of the young. Within you is the power to plant seeds of discriminating choices." With no intent to minimize the obligation and tremendous responsibility of the nation's teachers, those heavy words would ring more true were they not so nearly identical with those Mr. Milliken vainly tried to force upon the ministers a year or so since. And then, there still remain a few of us who feel that we have an over-supply of new standards, set by Hollywood and that some of the very standards Hollywood has relegated to the scrap-heap are more worthy of the concern of the country's educators than the standards Mr. Milliken would urge the teachers to adapt.

Act II, Scene II.

Mr. Milliken still speaking. "The motion picture theater, where it is possible for the spectator to participate vicariously in the thrills and emotions of his romanticized self, the actor. Pictures deal with human problems (and possibilities) and the individual sitting in the theater unconsciously identifies himself with the actor on the screen."

That, my friends, is an admission of such frankness as I never expected from our oral friend. That is just what you and I have been trying to tell him and his producer group. That is the very thing against which we have risen to protest. There is where the damning influence of an improper picture lurks. That is why the youth on the street, free of specialized and defined inclination toward wrong, enters a theater and comes out burnt and seared and begrimed, by having been forced by Mr. Milliken and the irresponsible group he would bespeak, to "participate, vicariously in the thrills and emotions" of crime, lust, brutality, infidelity, licentiousness and all the rotten ilk, which crowd the larger portions of films he is forced to witness.

Now lets go back a moment. Mr. Milliken has just publicly stated that the one who sees one of his films experiences its thrills and emotions as though they were in reality his. Then why in heaven's name does he tell the teachers of the nation that the responsibility of adapting education to provide new standards for the pupil is theirs? Is there not a suggestion of responsibility, to the present quite overlooked by the motion picture producer, which is in truth their responsibility?

People of culture and insight are not fooled by the ex-governor's attempt at suavity and diplomacy of statement. When he compliments the educators on their "marvellous advance in the last fifty years," Milliken alone is fooled. They are not. The *modus operandi* of the Tzar's mouthpiece is so evident, so juvenile as to be ludicrous. An eight-year-old would understand that he would sue for the good will of the county's educational leaders, that he would sugar-coat the pill, that his employers pay him a salary for so doing. We begin to tire of the bag of tricks he gathered in his political campaigning. Those weary of words and half words would relish action.

Milliken says, "The industry has an open mind and solicits your help not only in its self-regulation but in seeing that patrons of pictures derive from the screen the greatest amount of education and culture that is possible." Unsupported by fact, his statement

that the mind of the industry is open, lacks conviction, to some who believe that the mind of the industry, as proven by increasingly objectionable films, is permanently closed. If contrary to that belief, the mind is open and Hays and Milliken are accomplishing as little as is thus far evident for the cleaning up of the movies, it is time someone else, actually interested in cleaner movies, try the jobs. Let Hays and Milliken go back to politics, where they belong. The industry's pocket book is open for your shekels and, as long as they fall, the mind will stay closed. Depend upon that, and depend upon it also that as long as pictures stay where they are the nation's educators will experience no little difficulty in seeing that movie patrons get any amount of education or culture out of the pictures. It is simply not there to get.

It would have been to the everlasting glory of Milliken and of the avid power he represents had the Educators' convention been able to rise and say to him as he said to them, "Remembering the tradition behind you and witnessing the performance of today, we look with confidence and high hopes. In your hands Young America is safe"—but they could not.

"My Yoke is Easy—My Burden Light"

FORTUNATELY it is a recognized editorial prerogative, against which there is no gainsaying, at least effective gainsaying, for in his office at least such a one does have the last word.

So I use that *last word* occasionally as many of you may attest, whether you feel there is justice in it or not. In fact I have just used it upon a friend of mine who after several attempts still continues, like the good fellow he is, to try to pass the eagle-eyed editor. Once I returned a manuscript of his for the simple reason that there had to be articles and departments in the *Expositor* which the length of his article, if printed, would preclude. Another time (he had evidently just returned to his study from some pastoral meeting where some of the distinctive doctrines of his faith had been challenged) he felt the need of *Expositor* expression of a controversial point in doctrine, which point he proceeded to propound in the frank, outspoken manner of his patron saint. Being unable, because of intervening miles to nail his thesis upon *The Expositor* door, no reformation, thank goodness, took place.

Now I have just returned a third manuscript and while I am not calling upon your support to comfort an uneased editorial conscience, I do voice my reason in the hope that you may find in it a bit of this thing we call psychology, which in spite of all that may be said against it, does wield a mighty power in the lives and actions of every single person with whom you come in contact.

In this article just returned, one sentence reads "In Jesus, the comforter of souls, we find the source of sufficient strength and power for our personal experiences." That is absolutely true. If we don't there is something amiss in our faith. If we do find such sufficient strength and power to carry us through, how can we say, as he continues in the following sentences, "The way of the cross is anything but a primrose path. Living a Christian life is a long, hard uphill experience." Are not the two sentiments in conflict?

Is the way of the cross anything save a primrose path? Can it be anything but the rosiest path when it was paved by the Rose of Sharon? Is the Christian life a long, hard, uphill experience? Surely had Christ not gone that way, it would be hard, but he has gone over it. He has prepared it for us. He has made it easy. He has made the way glad. He has made the way happy, the most inviting of all possible roads! Why then do we continue to preach the Christian life a hard one? It is not. The other life, any other life, is the hard life.

Aside from the truth of the question, how about the psychology of it? The theater doesn't advertise "Ten degrees hotter inside." The merchant doesn't advertise his ware as overpriced. Transportation concerns do not stress high rates nor discomforts of the way. Truly, "The children of this world are in their generation, wiser" at least wiser than that.

How can we hope to draw men to *Him* by telling them how hard and uncomfortable the way is, when we should know from our own experience, if it has been a true one, the joys

and comforts of that way to say nothing of the element found in every human being which makes him interested instantly in anything made attractive and in nothing which will mean for him, discomfort.

Don't do it. At least, don't do it when you write for *The Expositor*. We just can't see it.



Your Interest and Responsibility

JUST how hard and heartless an editor, even the editor of a religious publication may become, just how deaf he is or can be, to Christian appeal, how disinterested he may be in the advancement of the Kingdom, is a matter for surmise save in the esteem of those endless armies of men whose petitions for the support, the free support of most publications, litter every mail that comes.

Invariably the plea is for some specialized department of Church work, big in importance to those who foster it, but less so to those whose interest is of more general scope. I grant it to be the collective drops of water which turn the wheel and grind the grist, yet that word "collective" is of special significance and is the ground used by many an editor for being unable to grant space to the publicizing of the individual drop.

With each appeal comes a more or less lengthy dissertation, usually signed and sealed by the unimpressive mechanical rubber stamp. Just why the work of supplying individual communion cups to the natives of the upper Congo, why the Eskimo Bible should be translated into Sanscript, why the starving babes of Timbuctoo should be looked upon as the solution of the problem of non-church support in Itaituba, Brazil, why the vestibule alms-box should be placed at the right of the pulpit and equipped with a bell-ringing register — are all dealt with in generous and specific detail in the letters that accompany the "free reading notice."

I don't mean to ridicule. There are countless causes of serious and sober mien, well deserving of our generous support and fostering. I simply wish to speak of the breadth of the monthly solicitations which come to *The Expositor* office and at the variety in the scope of volumes, by way of delineation, which accompany them. There is no end to what proud dads can and do say, in praise of their favorite offspring.

Once in a long while, the letter appeal is brief and to the point. When it is so it receives special attention, as does the basis for these remarks. This morning an appeal that *The Expositor* grant consideration to someone's idea on an Old Home Church Sunday, reached me. The thought contained in it is worthy, even though our remaining list of free Sundays is rapidly dwindling to the point where it may be necessary for us to designate one as *Sunday Sunday* that the memory of what Sunday once was may not be wholly lost to posterity. Still, the thought back of Home Church Sunday is sincere. I wish for it personally the consideration I feel it merits. But the unusual thing about this appeal was the letter which accompanied it. It is as perfect an example of the unusual, the direct, the concise, as I know. The letter will get attention whatever its destination may be. Here it is:

"My dear Friend:

I wish this enclosure might claim your interest as though it were of your own initiation, and enlist your support as though it were your sole responsibility to see it through.

Yours very sincerely"

and I can see that Hill-Top Body, still hanging there, between the two, looking at you and at me with pleading eyes and saying:

"My dear friend, I wish this salvation being purchased by me, might claim your interest as though it were of your own initiation and enlist your support as though it were your sole responsibility."

There is an appeal to challenge your work, and mine, today, tomorrow and to the end. Think on this thing!



The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

Director of *Country Church Department*
Presbyterian Church in U.S.

ABSENTEES

Thousands of members are lost every year to our Protestant churches. Much of this tremendous depletion occurs in the process of migration. During the last ten years there has been the most remarkable migration of history. Nearly twenty millions of people have moved from the rural to the urban areas, and more than ten millions have moved from the cities to the country communities.

These gigantic movements of population recently have entailed a large percent of non-resident membership for all our churches. Most congregations have many absentees who lose their connection with the home churches and form no association with those in the communities where they have their new location.

The country churches are inclined to blame the city churches for not making the country people feel at home and the city preachers blame the country preachers for not notifying them of the removal of the members to the city. In our discussion it does not make any difference whose fault it is, but we should take cognizance of the fact that a terrific toll has been taken of the Protestant constituency.

A Workable Plan

The Brett-Reed Memorial Church, located in King William County, Virginia, has about one



Brett-Reed Memorial Church

hundred and ten members, thirty of whom are non-resident. The plan adopted by this congregation developed from the activities of a committee appointed by the superintendent of the Sunday school to devise ways and means of increasing the average attendance and looking up new pupils. Community visiting teams were appointed who made a list of all the homes they visited.

The results of this were so successful that it was decided that certain persons be appointed to write letters to the absentees. Some were attending college, others teaching and still others located in the cities were engaged in business. Fifteen persons were asked to write two letters

each month to absentees. The names and addresses of all members who were away from home were given to the chairman of the committee. This guaranteed that every absentee would receive a letter a month. The Church agreed to furnish stamps and stationery with letter-head, as indicated below.

Brett-Reed Memorial Church,
Sweet Hall, Va.

Rev. Joseph S. Duckwall, Pastor.

On the first Sunday of each month the chairman gave to each of the letter writing committee the name and address of two of the absentees. A shift was made each month so that in the course of twelve months the absentee will have received twelve letters from twelve different persons in the home church. These letters are newsy, telling all about the activities of the congregation and community. They are calculated to stimulate interest, deepen the love of the young people away from home for the home church so that when they return they have not lost touch with its activities. People who keep in touch with the home church are more apt to become interested in church life away from home. The chairman of the committee checks up to see if the work is being done so that none who are absent are overlooked. The letter writing committee is composed of those who are capable and interested in the program of the church. The pastor, Rev. Joseph S. Duckwall writes:

"This work has helped us to give more of our members something definite to do for the church, and I believe it has been quite an advantage to us and the good accomplished is such that in years to come its influence will still bring forth fruit."

In the country church, of which I was pastor for sixteen years, it was customary to go over the roll carefully twice a year and the elders of the church were requested to write the absentees from their districts. We had twelve elders and, therefore, twelve districts over which an elder was made an overseer. I rather like the plan of Rev. Joseph S. Duckwall better because it distributes the responsibilities and it gives a definite task to some people in the congregation who on account of delicate health or home duties cannot assume responsibilities in the regular church program.

The absentees should be encouraged to write about their church attendance and their activities in the communities where they are temporarily located and when they are permanently settled they should be encouraged to affiliate themselves with the church of the community in which they live. Ministers of city churches should be informed every six months of persons who are either tem-

porarily or permanently living within the bounds of their parish.

But city churches should not insist upon country people moving their membership to the urban center if they are near enough to drive back home to the country church on Sunday and attend it regularly, because as a rule their leadership and financial assistance will mean much more for the advancement of the church and the kingdom of God in the country than in the city. A great service is being rendered by highly intelligent and gifted people living in the city who have put their membership in nearby country churches and have helped furnish the much-needed leadership.



Recreation Building

ANSWERS TO QUESTIONS

A number of letters have been received asking about *Countryside Broadcastings* mentioned in the June issue of *The Expositor*. This is a service furnished by the Department of Country Church Work of the Presbyterian Church, U.S. Mimeographed paragraphs are sent out for each week to be edited by pastors and published in local newspapers. The service is now being used by more than one hundred ministers. Those who are taking the trouble to copy the materials and add one or two paragraphs of their own are getting the best results and the finest cooperation on the part of the newspapers. Some pastors have a committee to

secure additional subscriptions to the paper so that the messages will be sent into all the homes of their congregations. This is an opportunity to conduct a parish paper without one cent of cost to the congregation for printing or distribution. The service will be furnished free for a period of two months, after the any pastors who may wish a continuance may have the materials sent at a rate of 25 cents a week, \$1.00 a month, or \$10.00 a year. This is to pay for mimeographing, mailing, etc. If any pastor has difficulty in getting cooperation from the editor, he should have him read Chapter X of "Country Church and Public Affairs." This chapter was written by a Christian layman, who has spent most of his life as an editor of a country newspaper. Among other things, he says: "Whatever their religious views or lack of Christian virtues, our newspaper editors and publishers readily recognize their own vital interest in every movement calculated to re-establish and revitalize the rural church. Even from the purely selfish and material standpoint, they cannot be indifferent to the necessity of doing all within their power to save the rural church from decay. Should they neglect any opportunity to accomplish this result, they would find themselves without that invaluable ally which is absolutely essential for the consummation of any program looking toward the betterment of social and economic conditions. The newspapers must realize that without live, virile church organizations, functioning at a high degree of efficiency, their best effort to promote that ideal civilization which should be the ultimate object of all their efforts, will be partially paralyzed."

A city paper, which has been using this service once each week for six months, on its failure to receive copy telephoned the pastor asking for continuance of the service. As the materials were late in reaching the pastor, he wrote he had to make his own Broadcastings for that week.

Another country minister, whose copy was late in reaching him, telegraphed to have the material rushed to him. These are two of the many testimonials. Any pastor desiring the service for two months free should send his request to the Country Church Department, The Expositor, 815 Caxton Building, Cleveland, Ohio.

Expositions

PROFESSOR A. T. ROBERTSON, D.D.

Answers to Questions

Dear Dr. Robertson: I wonder if you would tell me whether the three days mentioned in Luke 2:46 include the first day that Mary and Joseph spent in traveling home. Do you think that there is any reason for inferring that Mary and Joseph expected to find Jesus in the Temple?

C. G. Osborne,
Lorimer Memorial Baptist Church,
Chicago, Illinois.

I think that little doubt exists that "after three days," "meta hemeras treis," in Luke 2:46, includes one day out, one day back, one day of search in Jerusalem after the return with the result of finding the boy Jesus in the Temple. I see little ground for thinking that Joseph and Mary had any real suspicion he would be there rather than anywhere else. Since he was not in the caravan, as was clear, after diligent search ("anezetoun" diligent

search up and down, verse 44) the only thing to do was to return to Jerusalem where they had last seen him. They kept up the search on the way and in Jerusalem (verse 45) and when at last they did find him sitting in the midst of teachers in the Temple, both listening to them and asking them additional questions, Joseph and Mary were struck with amazement "exeplagesan," verse 48, at his attitude and conduct partly, but chiefly at finding him in such an environment. Their joy at first was marred by their distress that the boy Jesus had treated them so by coming to the Temple while they in agony were seeking him. The calm consciousness by Jesus of his Messianic relation to the Father in Heaven does not relieve the astonishment of Joseph and Mary who gladly

take him with them back to Nazareth and show little pride in his achievements in the circle of rabbis.

Dear Dr. Robertson: Can it be proven, beyond doubt, that "the first day of the week" is the proper rendition of "mia sabbaton" (Matt 28:1; Mark 16:2; Luke 24:1; John 20:1-19; Acts 20:7 and 1st Cor. 16:2) instead of "one of the sabbaths" as Mr. Knock's Concordat Version reads? The Concordat Version reads "first sabbath" (Mark 16:9) instead of "the first day of the week."

J. D. Phillips,
Editor of "The Truth,"
Littlefield, Texas.

Before discussing *sabbaton* it is proper to say that this so-called Concordat Version of the New Testament is Russellite propaganda and is doing a great deal of harm in various parts of the world among people who do not know enough to answer the multitudinous mistranslations and heresies in it under the guise of literalism. A leading scholar in New Zealand has become alarmed at the damage already done there and wrote me for help and advice. The Greek text is printed with an English word over it, the very word selected that teaches Russellism and that trick which makes abominable English catches the gullible by seeming to be the very truth itself. All one can do is to warn people of such subtle propaganda under the guise of scholarship. Recently an agent for the Concordat Version came to my home to get my endorsement as a Greek scholar for this heretical, unscholarly performance. I restrained my indignation to some extent but gave him an oral opinion that he will not quote.

Now about the case of *sabbaton* in the New Testament. It is the singular, the transliteration of the Hebrew word *Shabbath*, which was used for the seventh day of the week, as in John 5:9. The plural, *sabbata* is a transliteration of the Aramaic, *shabbatha*. Curiously enough the Jews used the plural form in two ways. One way was for a single sabbath like the singular 'sabbaton'. So in Josephus. (We have *ten hebdomen sabbata caloumen*. We call the seventh day sabbath). Precisely this usage occurs in the New Testament as in Luke 4:16 "on the sabbath day," *en tei*

hemerai ton sabbaton. So also Acts 13:14; 16:13, just like Ex. 20:8; 35:3, etc. So also in Matt. 12:1; 5:10-12, *tois sabbasin*, on the sabbath, though plural, Mark 1:21; Luke 4:31, etc. But the word *sabbaton*, in the singular, was used also for the week which began with the sabbath. So in Mark 16:9 we have *proi protei sabbaton* early on the first day of the week. Here *proi* is an adverb, but *protei* is a feminine adjective locative singular agreeing with *hemerai* (day) understood while *sabbaton* is neuter gender genitive singular so that it is impossible to render this "early on the first sabbath." See also Luke 18:12. But the plural *sabbata* is also used for the week as in Luke 24:1. In the preceding verse the singular occurs, *to sabbaton*, "they spent the sabbath." The very next words in verse 1 are, *tei de miai ton sabbaton*, "on the first day of the weeok." There we have *miai* used as an ordinal like *protei* as is common in the Koine. The same use of both *miai* for "first" and the plural *sabbaton* for "week" we find in Matt. 28:1; Mark 16:2; John 20:1, 19; Acts 20:7.

Dear Dr. Robertson: There has fallen into my hands a book entitled Caesar's Court, the contents of which purport to be letters written by enemies of Jesus in his day. This is on the title-page of the book: "Being the record made by the enemies of Jesus of Nazareth, in his day, found in the Vatican at Rome and in Constantinople." Will you give me your opinion of the book? I would like to know whether it is reliable or not. The book is by W. D. Mahan and G. A. Reynolds. I will thank you for your reply.

Yours faithfully,
J. I. Owens,
First Baptist Church,
Wynne, Ark.

Another arrant modern humbug and fraud that has been repeatedly exposed, but it goes on its way fooling the gullible. Recently Prof. E. J. Goodspeed, of the University of Chicago, has written a small volume called, "Strange New Gospels." He devotes chapter five to "Pilate's Court," the Archko Volume, which is the fraud here under discussion. Any one interested in this Caesar's Court humbug should read Dr. Goodspeed's little book which is very informing as to the methods pursued by pious frauds through the ages.

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

A VACATION SEARCH AFTER SUPREME THEMES

Were a confidential friend to ask our chief objectives in conducting our "Gold-Mining" department I would reply, Primarily, to emphasize and help great preaching, by searching out noblest sermon themes and suggesting their riches. Then, supremely, to magnify the primacy of Jesus Christ in all religious teaching whatsoever. For, to enthrone the Thinking of Jesus in the Thought of the Church (both Preachers and Peoples) would be to establish the Kingdom of God on earth.

As this vacation season grants to busy pastors freedom from the treadmill's daily grind, it gives

to them priceless opportunity for exploration in all those mighty realms where sermons abide and lie in wait. So may our August study assist in that high search! And for our first sermon we propose the theme:

1. The Most Interesting Subject in the World. 1 Peter 1:11-12.

Most interesting by what standard? Most interesting to what class of people? Surely in such case votes must be weighed: the higher intelligences and characters should count for the more. So then, the highest created intelligences of purest character, even the very Angels of God in heaven, would be worthiest judges. And our text tells us that

these Angels have found just one particular subject so intensely interesting that they earnestly long to peer and search into it! And what is that? Listen: *ta eis Christon pathehmata kai tas meta tauta doksa*, The sufferings (appointed) unto Christ and the glories following after them. (V. 11b.) *Eis ha epithumousin aggeloi parakupsai*, Into which Angels earnestly desire to peer!

Here of a truth is a stupendous theme, in which abides a mighty sermon. Theme: Man Saved, Through the Sufferings of the Son of Man! Introduction: That this tremendous Drama has ever evoked the deepest interest of highest created intelligences. Discussion: What is it that Angels see in this Drama, which makes it to them supremely interesting? (1) They are rapt, they are enthralled, beholding in act the sublimest epic of all the history of the universe of God. And glorious is the preacher's opportunity here, to set forth in swift and thrilling panorama that Divine Epic of Salvation! From Protevangelium in forfeited Paradise, on and up to Cross-crowned Calvary, the story sweeps in solemn splendor. (2) They see in this tremendous drama, of Man Saved through the Sufferings of the Son of Man, the deepest revelation of their unsearchable GOD ever vouchsafed to created thought. And right here the Queen of the sciences mounts her highest throne. Here the preacher of God's Word, has golden occasion; scope for noblest powers Final Lessons: That we ourselves learn to think much and deeply upon this same subject—"the most interesting subject in the world." And then that we go beyond the angels, in appropriating that Divine Salvation for ourselves—a thing which angels cannot do! (Hebrews 2:16, Revised.)

2. The Whole Life of Jesus in 30 Minutes. John 21:25.

Estin de kai alla polla ha epoiehsen ho Iehsous, hatina ean graphehlai kath' hen, oud' auton oimai ton kosmon chohrehsein ta graphomena biblia.

This text would seem to veto the title of the sermon! And yet it is possible to make in thirty minutes a swift survey of the grand Continental features of that Divine Life upon earth. I began preparation of it as a prayer-meeting address for a little group; but the undertaking grew and grew in magnitude, and my desire to *preach* it grew and grew in intensity. The final outcome was one of the greatest sermons of my experience: so I propose it as theme No. 2 for our August Vacation study.

In preparation: digest Stalker's brief "Life;" absorb the chief thoughts of Governor Hanly's monograph, and of Schaff's old but still good, "The Person of Christ;" dip into the standard "Lives;" and, chiefly, muse for yourself over the Four Gospels until the fire burns within. In the preaching: your enormous storage of condensed sermon material must be delivered under high pressure, as the flood is hurled from the rushing fire-boat's monitor nozzle. Two minutes to tell of four thousand years of Night, while Prophet

souls wait, watch and long for the tarrying Star out of Jacob. Then suddenly, *The Time!* Now five swift sentences telling of Angel Visitants to Mary; Angel Heralds at Bethlehem; aged Simeon and Anna in the temple; the flight into Egypt; the horrid crime of Herod. So throughout the sermon: each part must be flung into a few vivid words, as the whole Story rushes on with impetuous directness. A dramatic, reverent, adoring picture, sweeping through His three years: then the Climax! Crucifixion — Entombment — Death hurled back and the triumphant Christ arises — then His marvellous self-manifestations, final charge to devoted followers; and last of all the opening skies, through which the Son of God ascends to Glory! A marvellous sermon theme is this.

3. The Earth Shrinks: The Skies Expand! 1 Corinthians 13:11.

Hote ehmehn nehprios, elaloun hohs nehprios, ephronoun hohs nehprios, elogizomehn hohs nehprios; hote gegona anehr, katekrgehko ta tou nehpiou, When I was a child I talked, felt, reasoned as a child; but when I had arrived at manhood I had outgrown (ceased from) the things (experiences, whether mental or emotional) of the child.

My birth and boyhood were amongst the hills of West Virginia; forest covered hills which seemed to me mighty mountains. I went away to college, seminary, marriage, pastorate; and after years, returning for a brief visit to the scenes of childhood, I was utterly amazed to find that the mountains had dwindled into low, bare ridges; the broad valley had shrunken into a narrow creek; all the gigantic things which had filled my childhood with wonder had shrivelled down to picayune dimensions! First came a sense of deep disappointment and disillusionment. But as I pondered, there came soon a triumphant feeling of vast enlargement. Oh, how big, *big* the Sky has grown! Since I went away from this vale I have gazed through one of earth's greatest telescopes; how the knowledge of astronomy gained in college has pushed back and back the boundaries of the Universe! Yes, and still more wondrously the enclosing walls of the world of Thought have receded; the mental and spiritual Skies have marvellously expanded. The Earth Shrinks: the Skies Expand! There I had found my theme; and going back to my Church I preached with solemn delight upon it then. Still today I believe that it is an inspiring theme for any preacher to use; it carries a massive message, of things that will be found gigantic big out yonder in Eternity; things that our minds and souls ought to grow up to now on earth, while we learn to put away "childish things" of fleshly minds and hearts.

4. Dramatic Teachings of Bible Biography. 1 Corinthians 10:11.

Tauta de tupikohs sunebainen ekeinois, egrapheh de pros nouthesian hehmohn, eis hous ta teleh tohn aiohnohn katehntehken, Now these things happened unto them significatively, but were written

(recorded) for our remembrance, upon whom the ends of the ages have come.

God's chosen way of teaching is by Story. "Human interest stories" of real men and women — their sins and failures, their aspirations and struggles, their conquests and growth in grace — this is the Divine medium of spiritual instruction. The great Book is primarily biography: the story of Lives that Warn, and of Lives that Inspire. Balaam, Saul, Absalom, Ahab, Judas Iscariot: these were men whose lives are full of warning for all times. Abraham, Moses, Elijah, John Baptist, Paul: their lives inspire men to highest, holiest effort. The eleventh chapter of Hebrews presents a glorious gallery of Heroes of Faith, for our imitation: while the one Perfect Life crowns all high biography with divine meaning. So I propose as theme No. 4 for our August Vacation study this: The Dramatic Teachings of Bible Biography. And I would choose ten Bible Characters: five lives that warn, five lives that inspire. The important thing is to concentrate the whole lesson of each life story into a few words (c.f. how 11th of Hebrews does it!), and so throw the whole message which God means into a terse, striking, complete statement for practical application. Closing lessons were these: (1) God's way of teaching is best — "Example is better than precept." (2) Study God's lessons! Wrong and foolish to neglect the Bible. (3) Remember that God is ever using our own lives as either warning or inspiration to other people. We can decide which!

5. The Fascinations of God's Great Book. Hebrews 4:12a.

Zohn gar ho logos tou Theou kai energeis kai tomohteros huper pasan machairan distomos, kai diuknoumenos, For living (is) the word of God, and potent, and keener than any two-edged sword, and piercing.

As theme No. 5 for our present investigation I propose the fascinations of the Bible: for in this day, when all that is vital, energetic, incisive and trenchant is peculiarly interesting, this Word of God, dynamic and wholly original, ought to have great fascination for thinking people. For it is

fascinating: (1) As a Literary Masterpiece. Some books, as Shelley, Tennyson, Swinburne, dominate by literary style; some, as Browning, Emerson, Carlyle, by thought and moral enthusiasm; some are masterpieces of beauty and meaning in other lines: but the Bible alone is peerless in all realms — history, biography, poetry, philosophy, psychology, moral idealism, spiritual aspiration. (2) This Word of God is fascinating for its own unique History; for the Battles — Reformations, World Awakenings, Mighty Moral Crises — which this Book by its tremendous Teachings has aroused; for the Epic of Salvation which it enshrines; for the Revelation of Man's Destinies the Bible alone divulges; and, above all, because of the Supreme Man whose Meaning fills all this Divine Book. Surely we have in this theme, The Fascinations of the Bible, pure gold for a glorious sermon!

6. Things That Accompany. Hebrews 6:9.

Pepeismetha de peri humohn, agapehtoi, ta kreissona kai echomena sohtehrias, But we are persuaded better things of you, beloved, and things that accompany salvation. The Greek *echomena* is highly idiomatic; from *echoh*, to have, it comes to mean *next to, accompanying*. "Things that Accompany" contains a unique and most usable sermon of many striking points.

Buzzards evidence carrion: bees indicate honey. As sideshow fakirs and "certain lewd fellows of the baser sort" accompany the cheap circus and the perambulating street carnival, just so the "things that accompany (1) War, (2) Prize Fighting, (3) Gambling, (4) Bootleg Traffic, (5) Sunday Sports and Shows, are ordinarily the severest indictment of that which they accompany. Reversely: "Things that accompany Salvation," namely, all the Christian goods and graces, employments and interests, enthusiasms and aspirations, joys and felicities, which Christ's salvation naturally summons to itself as companions — these things constitute the richest guerdon of Salvation itself. For all that accompanies Christ must truly be Christlike and blessed, unto every soul that loves the Saviour. Beautiful sermon topic with which to close our August Vacation study!

The Choir of the Universe—Psalm 148

THE REV. PROF. PAUL HOERLEIN ROTH, D.D.

PRAISE YE THE LORD

Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:
Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light.
Praise him, ye heavens of heavens,
And ye waters that be above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also established them for ever and ever:
He hath made a decree which shall not pass.

Praise the Lord from the earth,
Ye dragons and all deeps:

Fire, and hail; snow, and vapours;
Stormy wind fulfilling his word:
Mountains, and all hills;
Fruitful trees, and all cedars:
Beasts, and all cattle;
Creeping things, and flying fowl:
Kings of the earth, and all people;
Princes, and all judges of the earth:
Both young men, and maidens;
Old men, and children:
Let them praise the name of the Lord:
For his name alone is excellent;
His glory is above the earth and heaven.
He also exaltesth the horn of his people,
The praise of all his saints;
Even of the children of Israel,
A people near unto him.

Praise ye the Lord

The Psalter closes with five Hallelujah Psalms. This one calls upon all creatures in heaven and earth to praise the name of Jehovah. The occasion is the restoration of Israel from exile and of the Holy City from its ruins. The well-known canticle, *Benedicite omnia opera*, song of the three Hebrew children in the fiery furnace, which in some way crept into the Septuagint version of the Book of Daniel, and has been used as an alternative to the Te Deum for various liturgical times and occasions, is largely imitated from this grand Psalm.

The summer drives us out of doors. The blessed custom of vacations takes us in increasing numbers to places where we may commune with nature in her visible forms. This Psalm will greatly help us to understand her language. We need this Psalm. For one thing, we isolate ourselves too much from the out-of-doors and so miss a whole department of teaching which our Master urges us to when He tells us to study birds and flowers. We lose in breadth and sanity by the neglect. Then, again, nature itself needs an interpreter. It is not perfect. If it were, it would be no environment for you and me. Nature shares our destinies, and will be transformed with us. But if we bring to it the attitude of this Psalm, nature, like music, has a wonderful, mystic power to enhance, exalt and deepen the great thoughts and impressions of religion.

The Psalm speaks a colossal faith and joy. The singer is so thrilled with the glory of God that he summons the universe to sing it with him. All the mystery and wonder of religion, the beneficence of Providence, the tremendous, inexplicable majesty of sun, moon and stars, the unimaginable reaches of hither glories in unknown "heavens of heavens"—all these are summed for Him in the name Jehovah. If men would enlarge their petty thoughts to this conception of God as the culmination of every greatness and beauty, as the ideal perfection to which all things point, religion would take on a new elevation and grandeur.

In what sense do what we call "inanimate things" praise the Lord? One may discuss many possible interpretations. As the freed negro praises Lincoln, as the incandescent lamp praises Edison, as the Protestant Church praises the Reformers, in this sense in which great achievements reflect unending acknowledgment upon their doers, Jehovah's creatures may be said to praise Him. But the thought is richer than that. Man is God's highest earthly creature. Nature is secondary and subordinate to him. The summons to nature to praise arises from the desire that all created things shall share in the joy which men have in view of God's special goodness to them, specifically at this time in the restoration from exile. The end of all things is the glory of God, and as the Church proceeds on the path which leads at last to glory she carries with her her environment, all created things, which shall at

last, like the Church, be a perfect reflection of the divine glory.

It would take volumes to comment on this psalm. We can point only to a few particulars which will help characterize it and suggest its fullness. There are two sections: Verses 1-6 is the hallelujah of the heavens; verses 7-14 is the hallelujah of the earth; a titanic antiphon.

One should consider in the first section, for example, the phrase, "the heaven of heavens." The ancients were not so limited in cosmic imagination as is taken for granted. The phrase, which is found in Deut. 10:14 and 1 Kings 8:27, refers to heavens which are beyond the heavens invisible to the earth, the remotest reaches. Mathematics and astronomy stagger our minds with distances measured in light-years, with conceptions in which time and distance as we know them are meaningless, with curves that have no tangents, with paradoxes such as that space is unbounded but finite; yet they have not out-soared the psalmist. And we should not be intimidated, any more than was he by the size of the universe. All this vastness praises Jehovah and is little before Him. And the resounding wonder that inspires this Psalm is that the Almighty has singled out man in the midst of all this magnificence and has "crowned him" with a "glory and honor" no little part of which is that he can think on these great conceptions and so glorify God as nothing else in the universe can.

Consider also this mighty statement: "For he commanded, and they were created. He hath also established them for ever and ever: He hath made a decree which shall not pass." Queer things the speculative scientists have done to the world! To Eddington matter is a characteristic of space, to Weil space is a characteristic of matter. The mathematical conceptions of space as shape shows the variety of spherical, cylindrical and saddle-shaped. Eddington suggests that there are no natural laws; Bertrand Russel, that matter is a group of occurrences, and need not be existent. All such thinking has its value. It has heightened our conception of the grandeur of the universe and of Him who made it. It also confirms our sense of human finiteness for it ends in antinomy. We cannot by searching find out God. These fifth and sixth verses affirm the immutable laws of a higher realm than ours which man can only grasp by faith.

The second section, verses 7-14, is a great terrestrial symphony of praise. "Ye dragons and all deeps." The "dragons" are in the best opinion creatures of the sea. A great, fresh commentary on this verse is Wm. Beebe's article in the June *Graphic* in which he describes with graphic power his descent in his "bathysphere," a steel sphere large enough to contain two men, to a depth of more than 1400 feet below the surface of the sea, lower than living man had ever penetrated. How little we know even of the little ball we inhabit!

Time fails to even suggest the wonders of this little item of creation, "the dragons and all deeps." But we may cull this paragraph: "The most spectacular observation was of creatures of large size which, again and again, I saw hovering in the distance. Whether fish, squid or other organisms I cannot say with certainty — fish I am inclined to believe — but in any case, creatures far larger than we have ever taken in any net, and of whose names, appearance and habits we are as utterly ignorant as we are of the inhabitants of Mars." He ends his article, "To the ever-recurring question 'How did it feel?' etc., I can only quote the words of Herbert Spencer, I felt like 'an infinitesimal atom floating in illimitable space.'" Wm. Beebe was but revealing the normal reaction of great, humble minds once stated in another Psalm, "When I survey thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" The least look into the wonder of creation is enough to bow man in

adoration and praise. And to consider that the Almighty has so dignified man in His stupendous scheme is the crowning wonder which has awakened in every age such hymns of praise as this Psalm.

The Rev. Forrest A. Merrill, of New York City, asks a question regarding the meaning of the word "Passover." A Sunday School teacher had "suggested that it did not mean the passing of the death angel over the houses of the children of Israel which had blood on them, but that it meant passing over the threshold." He asks "Does the Hebrew give any basis for this belief?"

This question may be very simply answered by a comparison of verses 23 and 13 of Exodus 12. It is true that verse 23 is sometimes understood in the sense that Jehovah would pass into the house through the door for the purpose of protecting the house against the destroyer, and if this verse stood alone, the interpretation might stand. But the prior verse, verse 13, very clearly implies that the passing-over of the houses is a passing-by.

Sermons

A Remedy for Spiritual Depression

Morning, August 2, Ninth Sunday After Trinity.

The Rev. W. Franklin Harkey, United Presbyterian, Houston, Pa.

"Son, go work today in my vineyard." Matt. 21:28.

The parables of Jesus are shot through and through with practical truths. In this brief parable is suggested a remedy for spiritual depression. The salient meaning of the story is easily discernible. The man who had two sons is God. The two sons refer to the highly privileged Pharisees on the one hand, and the outcasts on the other — "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you." The Pharisee at the command of the Lord said, "I go," and went not; these who were looked upon as impossible said, "No," but later went. The "vineyard" stands for the field of service, or as Jesus said, "the world" is the field. The truth underlying the parable is the fact that oftentimes those who are the most unlikely come into the kingdom before the self-righteous and self-respecting. The truth was apparent in the rejection of Christ by the Pharisees and the ready acceptance of him by the publicans of the day. Often today the hardest people to reach for Christ and his kingdom are those who are the respectable, law-abiding people — those who feel no need of repentance.

But, we shall consider that Jesus is seeking to send workers into his vineyard. Undoubtedly we can see back of this parable the Lord of the vineyard who is saying, "Son, go work today in my vineyard." It is the command Jesus gives to

those who are in his church now. Here are suggested truths for the church and its workers today. We find ourselves in a kind of slough of despond at the present time. Spiritual depression is apparent in wide areas of the church, and a resultant attitude has been one of idleness on the part of a vast number of the followers of Christ. Leaders of the church are panicky in search for some panacea to cure the ills of the body of Christ. The Lord of the vineyard is saying, "Son, go work today in my vineyard." There are truths in this parable applicable to our present needs.

There is a Work to be Done

Jesus suggests as much, "Go work" — "My vineyard." On another occasion he said to his disciples, "The harvest truly is great, but the labourers are few." He was ever talking of the kingdom, of the needs of men, the fields, the vineyard, and of how imperative it was that workers be sent forth. Men are called into the kingdom that they may be of service. We often remark on the simple commands of Jesus, "Come," and "Go." He calls us into his kingdom that he may send us out to do his service in the world. Hence we need not look far to discover the fields that are white unto the harvest.

A part of the vineyard is the home land. America needs the Gospel of Jesus Christ. There remaineth much land to be possessed. It is no small task as we think of the need of spreading the Gospel in our crowded cities with their masses outside of the church. Our rural sections, our mountaineers, our negroes, our new comers, and the Indians to whom we owe an obligation — all these present

the urgency of our task, and surely our opportunities among these classes must not be forgotten. The church must reassess her mission here in America. If we are to save our country from present paganizing influences we must realize the call of the present. The church has faced many crises and still lives to carry on the work of the Lord of the vineyard. But, we have too often been satisfied with present attainments. Christians have failed to propagate their faith. Religion has become so respectable in large areas of life that its vitalness has been lost.

Moreover, the kingdom of our Lord has no frontiers. The vineyard extends beyond national boundaries. The church must not overlook the fact that the Master said, "the field is the world." Foreign missionary work in practically every denomination faces a crisis. While retrenchments have been necessary due to the shrinkage of missionary offerings, it will be a fatal mistake now to lessen our enthusiasm for the salvation of men and women everywhere. We cannot afford to pull down our banners and retire from the fields of missionary endeavor. Shall we eat our morsel alone?

"If I have eaten my morsel alone'
The patriarch spoke in scorn:
What would he think of the Church, were he shown
Heathendom, huge, forlorn,
Godless, Christian, with soul unfed,
While the Church's ailment is fullness of bread,
Eating her morsel alone?"

The Immediacy of the Command

"Son, go work today." The command of the Lord of the vineyard is, "Today." Jesus said concerning his own work, "I must work the works of him that sent me, while it is day: the night cometh when no man can work." Salvation is offered today. "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation."

The need makes it imperative that we work today. The world's need of the Gospel makes this command of the Lord all the more striking. Men and women are in bondage to sin, away from light, without hope and without God. Take the world at any point now and you will be convinced that it is in desperate need of the truth of Jesus. On the whole we are very ready to respond when there is a cry for bread — peoples who have appealed to us have been cared for, and we are making provision for those who are in need in our own country. Spiritual needs should have their appeal also. Christ is the only one who can satisfy the needs of the soul. On one occasion E. Stanley Jones asked an earnest Hindu what he thought of Christ. Said he, "There is no one else who is seriously bidding for the heart of the world except Jesus Christ. There is no one else on the field."

And for our own encouragement the truth is dynamic that we face the needs of men not alone in our strength, nor in our wisdom, but the presence of Christ is with us. Said he to his

disciples, "Lo, I am with you alway." Girded by that assurance the early Christians went everywhere preaching the Gospel. A like comfort is ours as we face indifference and the antagonisms of life today.

The Call for Workers

"Son, go work." That word "Son" presents the tenderness with which the command is given. It literally means "child." It is as though the Master were saying, "My child, go work today in my vineyard." The call is an insistent call, presented lovingly and tenderly. The Lord asks the solemn question, "What do ye more than others?" And again, "If ye know these things, happy are ye, if ye do them."

What would happen if every member of the church should hear this call to enlist for work in Christ's kingdom? Periods of depression come upon the church as well as upon the country. Idleness brings such conditions. An Old Testament character is very much in point as in illustration. Elijah had been very zealous for God, but at the threat of wicked Jezebel he fled. Finding refuge under a juniper tree, he requested that he might die. Spiritual depression had settled down upon him. He had lost contact with God. But, right after that experience God gave him a task. That task was the commission to anoint another worker, Elisha, as his successor. With the commission came renewed vision and experience with God. Thus work has ever been the stabilizer of the soul.

The remedy for modern spiritual depression is renewed activity for the Lord of the vineyard. The trouble with many church people is lack of interest in the primary work of the church, namely, the winning of souls to Christ. Nowhere more clearly than in the church is the truth of the old proverb seen, "An idle brain is the devil's workshop." Spiritual depression comes when our brain and hands are idle.

What would send a note of encouragement throughout the whole church of Christ today would be for Christians to reenter the service of the Lord. Too many are basking in the sunlight and warmth of God's love without contributing to the onward progress of faith. The church itself is down in the dumps. Talk of hard times is heard on all sides. Work! Work would bring back normal prosperity to millions of people in American life today. We pray for the return of conditions where every man may find work for his hands to do. Work! Work would bring back a great spiritual impetus to the church also. A revitalized faith in Christ, a faith that will lead the people of God to concern themselves more with kingdom work will mean a quickening of the life of the whole church.

Underlying all of our kingdom work will be the spirit of intercession. True prayer is work. The Master is saying, "Go . . . pray." More things are wrought by prayer than this world dreams of." We will not go far without prayer, but with intercession will go consecrated personalities. Our Lord

himself prayed at night that he might have strength for the work of the next day. The church needs prayer. It also needs an increasing number of workers upon whom the Master of the vineyard can depend. The resources of the Lord are ours.

While we work in the vineyard the presence of the "Certain Man" is assured.

"Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men in His way,
He has no tongue but our tongues to tell men how He died,
Christ has no help but our help, to bring men to His side."

The Loss of Cowards

Evening, August 2, Ninth Sunday After Trinity.

The Rev. T. D. Gehret, Mennonite Brethren,
Sunbury, Pa.

Numbers 14:1-10.

The decisive point in the history of the wilderness experience of the Children of Israel, was their refusal to enter the land which God had promised to them. The land which was to be their inheritance was pictured to them in unmistakable terms. God had assured them as to its fruitfulness and productiveness. However, in the face of all that had been promised, they failed at this most critical period of their history. As the result of their disobedience they were destined to forty years of wandering in the wilderness, until all of that entire generation, save Caleb and Joshua had died.

One of the philosophies of life is the oft proven truth that in order to enjoy favor and have the approval of God, we must obey His will and His word perfectly. All true happiness has its source in obedience. Disobedience always brings with it discontent, unrest, dissatisfaction and failure.

Israel Had a Peculiar Mission in the World

The history begins with Abraham. He it was to whom God gave promise saying, "I will make of thee a great nation." This was fulfilled in a natural posterity, "as the dust of the earth," and also in a spiritual posterity, "look toward heaven . . . so shall thy seed be." Thus we see how God raised up a man who became known throughout the centuries of time as "the father of the faithful."

As a nation Israel was a peculiar people. "Ye shall be a peculiar treasure unto me above all people," Exodus 19:5. They were to prove to the other nations about them the blessedness of serving the one true God. The other nations served and believed in a plurality of gods. Israel learned to know and worship the one true God and their mission therefore was to manifest their allegiance to God by remaining a separate people. They were not to mix with other races. They had their own peculiar form of government with various laws and commandments as given to them by God through His messengers.

Having marvelously delivered Israel from the land of Egypt, God had promised to bring them into the land promised to Abraham and his progeny. Israel would be encouraged to press on toward the promised land by the remembrances of the victories of the past. God's mighty power was clearly impressed upon them in bringing them safely over the Red Sea and overthrowing all their enemies. The natural thing to expect of them

would be that they would without any hesitation march on to the place God had promised. However doubt began to assert its power in their minds, until we find them at the very border of the promised land, filled with unbelief. Instead of going ahead as God directed them, they refused to go farther unless spies are sent first to view the land.

The Commission of the Spies and its Fulfillment

This sending forth of spies to view the land originated with the people, it was not God's plan. He plainly told them that the land He would give to them was a "land flowing with milk and honey." This did not seem to satisfy them as we notice how they deliberately plan to send spies over to see the land before they are willing to march on. The spies are ordered to "see the land, what it is, and the people that dwelleth therein, whether they be strong or weak, few or many, and what the land is that they dwell in, whether it be good or bad." How ridiculous all this appears when viewed in the light of the fact that God who promised would surely keep His word. They forgot as we sometimes forget, that God's commands are His enablements. Whatever He may bid us do, we may be assured that He will give the necessary strength to carry out His will.

Having thus resolved upon a plan first to view the land, one man is chosen to represent each tribe and these twelve are sent forth to view the land and bring back a report. This plan was the fruit of their unbelief. Had they hearkened to the voice of God no spies would have been sent. faith in God does not depend upon our seeing a thing. Faith launches bravely forth on the promise of God. A "Thus saith the Lord," should forever put to an end all doubt or hesitation to believe God on our part. Since this plan to view the land originated with the people against the will of God, we also find how disastrous it proved to be. When God gives definite instruction and command, it is dangerous to disobey.

If we had skill to understand the meaning of their names we might see the reason for their failure. Caleb means, "whole-hearted," and Joshua means, "Jehovah the Saviour." Joshua represents Christ in us who leads His people on to victory over the foe. The believer is victorious only through the power of Christ. Caleb represents the spirit of whole-heartedness that will not miss what God has promised to us. If we would have God's best we dare never allow ourselves to shrink from doing that which God directs us to do. His grace is sufficient for every need.

In the searching of the land, Hebron is prominent. This was Abraham's dwelling place for a long time. Here the fruit of Eschol was found. Yet nowhere was the power of the enemy as greatly manifested. The three sons of Anak opposed its possession. They stubbornly resisted and refused to yield. They represent children of pride. Pride is suggestive of that which hinders communion with God, all pride is a barrier to real fellowship with God. We thus learn that our greatest blessings may often come through adversity. God will come to our aid and bring deliverance where the enemy is working and strongly entrenched. The challenge to the Christian is not to a life of ease, but to one of active combat with the hosts of sin and the devil.

In connection with this it is interesting to remember that Hebron later on became the possession of Caleb when the land was distributed among the twelve tribes. Thus we see how his faith was duly rewarded by God.

The Spies Bring Back Their Report

On one point all were agreed. The land was good. They had the fruit of it to show. They are forced to admit that God told the truth about the land. When do they speak of the good land, ten of their number bring up an evil report concerning the difficulties encountered in order to gain possession. Ten of the spies saw giants and difficulties, while two of them saw God who could overcome the worst of difficulties for them. Caleb and Joshua were not blind to the real condition of affairs, but they had a living faith in God. They were sure that God was able to bring them in. But error and unbelief travels and spreads much more rapidly than truth and faith in God. So the unbelief of the ten quickly moved the hearts of the congregation to accept the report of the majority and reject that of the two faithful ones. Let it be remembered that God does not always agree with the majority. Right will prevail. An old maxim is, "Truth crushed to earth will rise again."

The congregation not only accepted the report of the ten, but they were ready to stone Caleb and Joshua for being in disagreement with them.

The entire company of Israel is turned into a camp of despair, all through the night there is weeping. Their unbelief in God is now stirred to such a pitch that they are ready to turn upon their leaders. Not only are Moses and Aaron blamed, but these unreasonable folks will even dare to lay blame upon God. Note their words, "Would God that we had died in the land of Egypt!" or, "would God we had died in this wilderness," Numbers 14:2. Such words spoken blatantly against God will produce a harvest. Israel was now ready to reject her divinely appointed leaders and elect one of their own who would lead them back again to Egypt. In the midst of this confusion Caleb and Joshua bravely tried to calm the people. So great is their wrath and unbelief that they tried to stone them.

The faith of Caleb and Joshua is admirable and will surely be rewarded. God will not fail to reward the soul that trusts Him perfectly. Faith is revealed when circumstances are adverse and discouraging. The faith of these two men was subsequently rewarded, while the rest were punished.

God's Judgment Upon the Unbelieving

Since the congregation had no faith, God was forced to deal with them in judgment. Two were brave enough to act upon faith, while the rest were cowards. All had the manifest tokens of God's presence with them; all had experience of the power of God manifested (His guiding hand could be traced all along their pilgrimage. He would not fail them in the future); all had particular promises made them of victory against the inhabitants of the land. However in spite of all this assurance, they persisted in murmuring against God. This leads to the announcement of judgment. Read Numbers 14:33. That great company who refused to believe God was sentenced to die in the wilderness. Those who refused to believe God perished and fell in the wilderness. A solemn warning is given us in 1 Cor. 10:11, "all these things happened unto them for examples; and they are written for our admonition." Numbers 26:65 shows how complete was the judgment of God pronounced upon the unbelieving.

Facing the Crisis

Morning, August 9, Tenth Sunday After Trinity.

The Rev. James C. Rawlings, St. Paul Methodist Church, Louisville, Ky.

"Not My will, but Thine, be done." Luke 22:42.

In view of economic depression, drought, extremes of cold and heat, bank failures and many individual reverses, thousands of lips are uttering words of lament, complaint, and despair. The air is full of it. Some souls seem rather to delight in bewailing not only the calamities already upon us but are insistent that the future carries more dire distress than we have yet known.

There is no blinking the fact that conditions in many respects during recent months have been

trying, and in some instances downright distressing. No one among us can with certainty conjecture as to whether or not conditions will improve in a material way at an early date nor how rapidly recovery may come.

To all of us there come these times of crisis. Suddenly something of which we had never dreamed strikes us in the face. We are staggered. These new experiences amaze and appall us. There may have been a crushing bereavement, an affection unappreciated, a cruel disappointment, or we may have followed that which has worked out to be a shattering delusion. We make demands upon life and upon friends and we find that we do not always get what we have expected. We sometimes make demands upon ourselves —

never too high nor too hard — but we fall short of our standard and grow sick at heart. The world about us is full of pain and we are disturbed that these conditions are so slow in receiving relief. Thus we find ourselves face to face with conditions which give us pause. These hours constitute real crises in life. A crisis is always a dangerous thing. Much is at stake on the outcome. Have you ever watched at the bedside of a person grappling for life with a dangerous disease? You have studied the lines on the face of the doctor as he bent over his fever-tortured patient. You have watched the gentle nurse as with trained and sympathetic touch she gave every conceivable assistance in helping the struggling body to win the fight. You have watched as silent or audible prayers went toward God for strength to recover. What a thrill when the crisis is past, life is left and the patient begins upon the slow road of convalescence back to complete recovery, which in some cases make the patient stronger than before.

In an hour of serious temptation, in deep sorrow, or affliction, a man may face a crisis the outcome of which will decide eternal destinies.

These hours constitute not only points of danger but open glorious opportunities. Many men have come out of these experiences bigger and better because of the victory won in the struggle. After all it depends largely upon the manner in which one faces these issues as to the outcome.

In the first place, let us suggest that when you find yourself facing a real crisis that you call into action all the powers of your being in seeing the situation as it actually exists. Facts may be stubborn, but they must be faced sooner or later. This facing of facts is essential before any adjustment can be made sufficient to meet the situation. seeing a situation and sanely accepting it, is very far from lying down and doing nothing. In accepting a situation you have gained ground. There is a calming effect after realizing that the condition cannot be dodged but must be faced unafraid. The best way to deal with an unpleasant situation of any kind is to face it quietly and with courage.

What is the next step? Facing the situation as it is we should try to adjust ourselves to meet the new condition. It is hard but it can be done. It is being done every day by thousands of quiet unassuming souls who are doing the heroic thing, but never know that they are heroes or heroines. There are such in your community now. As a pastor, I have gone into a home where a sweet little wife has slipped away from a trusting young husband, leaving a group of motherless little ones, subject to the tender mercies of the world. Or perchance, it has been the young father, who is stricken and passes behind the curtain. These conditions are often made more acute by poverty, ill health or other untoward conditions. How many times have I seen a brave man or a noble little woman rise out of conditions such as these to do the deed as brave as that ever sung in earthly epic. The Christian mother and widow educating her fatherless children, holding the home together, keeping the roof over their heads, and sending

out into the world stalwart men and women of integrity of character, will shine with enlarging glory through all the years. From conditions such as these presidents have come. The pulpit, the halls of congress, the world of finance, and the great professions have received many and honored recruits. Yes, from homes where crisis and readjustment were constantly on hand.

We find ourselves unable to do the thing we had planned. As men, let us face the facts and do the next best thing. It may mean disappointment, but perhaps the readjustment will work better for us in the end.

The fact that others have faced crisis and have won will not suffice for you nor for me. Every man in a time such as this must say to himself, "This is my fight," "I go up or I go down." "I take a road leading to eternal peace or everlasting despair."

Can I go it alone is the next question? You nor I cannot go it alone. The fight is lost unless we can get hold upon that which will give us confidence in which we can go on. In order to win it is often necessary to give up something we love. Oftener than we think this presents a real conflict. Many folks can never go very far enjoying the triumphs of Christian faith until they have given up some things they love. If given up then what takes the place? Some new kind of support must be found. It can be found. It has been found. It has been the foundation stone upon which the earth's noblest characters have been builded. A man really begins to live when he sees the things which are actually worth while. God have mercy on the man in this tragic hour who never sees the stars, nor lays hold upon values which cannot perish. When a man begins to build on something of eternal kind, he finds that he can get along without much of the artificial and showy type of life brought about by recent years of great material prosperity. A man may even find that he can get along without vigorous health as many noble souls have done. Yes, he finds that he can get along without many a thing over which he behaved like a pampered and petted child when taken from him.

Every man needs a vital religion. There is no help in a cold, formal, nominal profession of religion. We need a life of venturing faith, of a child-like trust toward One who is real and never fails to help the surrendered soul. The realization of this divine presence comes not in shallow assent to creeds nor to ceremonies, but through giving all into the hands of One who will work with us in working out "a far more exceeding and eternal weight of glory." I am led to believe that there are many hearts among us which are actually hungry for a comforting and helpful religion. Are the days dark? Do you shudder as you wonder what ghosts may stand before you on the road? Are you ready to face the issues of your own life? Have you any sense of an unseen Person who can help you and be with you as you go into your Gethsemane? If you will pay the

price the angels will come and stand by you.

Let us reverently follow our Lord as He went to Gethsemane's Garden. Leaving the little group He had taken with him He goes a little farther and in deep anguish pours out his soul saying, "Father, if it be possible, let this cup pass from me. But Thy will, not mine, be done." In this great crisis just a few hours before the supreme tragedy of the ages, Christ did not talk about faith, He exercised it. He had come to show men what God is and how they should look upon

Him. In His supreme crisis He made the will of the Father His will. Having committed His life in this great plunge of faith, He came from the bloody sweat of the Garden to climb unafraid the hill of Calvary, there to die on a cross. He had found comfort and had gathered strength which made His death eternally sublime. Jesus sweat drops of blood but did not surrender. He is master of the world today. You and I need not weaken but with trust in Him may ascend the path which grows brighter unto the perfect day.

The Forgotten Water Pot

(A Sermon Story)

Evening, August 9, Tenth Sunday After Trinity.

Rev. Cuthbert W. Bates, Calvary Methodist Protestant Church, Greensboro, N. C.

"*The woman then left her water pot.*" John 4:28.

If we had been standing outside the south gate of the city of Sycar in Samaria nineteen hundred years ago, we would have seen a woman coming out bearing on her head an empty water pot. It is near noon and she is on her way to Jacob's well, almost a mile away, to draw water. Not many of the town folks are about, for the Syrian sun is beating down upon the town and on the road with almost unbearable intensity. They prefer the cool shade of the house rather than the glare and heat of the sun. But this is the woman's hour, and she must go. We are interested in her and in her water pot. It is a symbol of shame. She has forfeited her right to carry it as one of the city's virtuous women. Those who pass her on the road, avert their heads and pass her by without so much as speaking. And it is a symbol of drudgery. How many times she has gone down the road to the well. Empty, the water pot is heavy; full, it is almost too much for a man to carry. But it is her task. She cannot escape it. So, day after day, she has gone her weary way to Jacob's well, her heart as empty as an empty water pot; as heavy as a full one. And her task is not ended with carrying the pitcher back and forth. The water must be drawn, and she must draw it. The well is deep; and there is no windlass to make the drawing easier.

And so, on this Syrian summer day, the woman comes out of the city gate on her way to Jacob's well. Let us follow her.

As she comes to the well, she is surprised to find a man sitting there. It is "the sixth hour," the time of the day when men have sought the shade. She is surprised because the man is a Jew — his clothes indicate that he is a man of Galilee; surprised because the Jew speaks to her. Surprised at his request: "Woman, give me to drink." "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" But she is surprised most of all by his answer. "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have

asked of him, and he would have given thee living water."

"Living water." "The gift of God." Who can this stranger be who talks so strangely? His hands are empty. There is no pitcher with water in it near him or about the well. She is perplexed. "Sir, thou hast nothing to draw with and the well is deep; from whence then hast thou that living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children and his cattle." She cannot understand how this man can give her this water. She understands still less the greatness of the gift.

The man apparently ignores her question as he says to her, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

Wonderful "water of life." What ease and satisfaction it will mean to her to have it! No more weary journeys, so often fruitless because the well has failed. She will ask him for it: "Sir, give me this water, that I thirst not neither come all the way thither to draw."

But the man makes no move to grant her request. Instead he looks at her. And the look sinks into her very soul. And then he speaks: "Go, call thy husband, and come hither." She cannot face that look. She knows that he knows her shame. But she will not slink away. She will try to evade the issue. "Sir, I have no husband." But she cannot get out of it so easily. She must face her sin. There can be no forgiveness, no "water of life" for her until she does. And so the man speaks: "Thou has well said, I have no husband. For thou hast had five husbands, and he whom thou now hast is not thine husband. In that saidst thou truly." How gently he says it. But how unmistakable its meaning.

In her heart there is a dawning consciousness of who this man must be — a stranger who knows her life better than her next door neighbor. But she is still unready or unwilling to acknowledge her sin. She will try to sidestep it by bringing up the old religious controversy. Perhaps the man will forget what he said. "Our fathers worship in this mountain, and ye say in Jerusalem is the place where men ought to worship."

The man sees beneath the evasion the longing of a sinsick soul for a life that will satisfy. He

brushes aside the age-long quarrel between the Jew and the Samaritan. "The place where men worship does not matter." "Woman, believe me, the hour cometh and now is, when ye shall neither worship in this mountain nor yet at Jerusalem, worship the Father." The place and the method do not matter. But the motive does matter. "The true worshipper must worship the Father in spirit and in truth, for the Father seeketh such to worship him."

"The true worshipper must worship him in spirit and in truth." She has been making her oblation in the temple on mount Gerizim, but all the time she has been living in sin. She has been religious without being righteous. She has had a false and empty worship in which there was no peace and no forgiveness. This man is showing her the way to joy and happiness. But she is still perplexed.

This man is certainly a prophet. But a prophet can only tell us how. He cannot satisfy the longings of our hearts. If this prophet who has told her all things that ever she did, were only *The Prophet*, who could forgive her the things she has done. But that can hardly be. He has been long-predicted, so long that men have almost lost hope of his coming. But perhaps the man knows more than she does about him. "The woman saith unto him, I know that Messiah cometh who is

called Christ. When he is come, he will tell us all things." He will say the word that will bring forgiveness to the sinner, healing to sin sick souls. If only he would come!

And then with infinite tenderness, Jesus reveals himself to her. "I that speak unto thee am He."

And in that moment the dried-up springs of her heart flow full again, the joy of her salvation is restored to her. The Saviour came in and sin went out.

"Then the woman left her water pot—" symbol of drudgery and sign of shame—"and went her into the city. Joy gave wings to her feet. Salvation gave power to her words. "Ye that are the Lord's remembrancers, keep not silence." How could she, when the peace and the power of God had come into her heart! "Come, see a man that told me all things that ever I did. Is not this the Christ?" There was no resisting that appeal. "And they went out of the city and came unto Him. And many of the Samaritans of that city believed on him for the saying of the woman which testified, He told me all things that ever I did."

So a woman whose heart was as empty as the pitcher she carried, found fullness of joy. The woman who was a great sinner found a greater Saviour. So will it be with us all when we meet the Christ!

What Think Ye of Christ

Morning, August 16, Eleventh Sunday After Trinity.

The Rev. L. Spurgeon Clark, First Baptist Church, Hornell, N. Y.

"What think ye of Christ? Whose Son is He? They say unto him, the son of David." Matt. 22:42.

This question has been sounding through the ages. It came from the lips of Jesus himself, and was intended for all men. These words were uttered when Jesus was about to finish his stay upon earth. He had traveled with his disciples throughout Judea and Galilee. The three years of his ministry were ending. He had come up to Jerusalem to suffer and die. Having lodged in Bethany, he entered the city, where the multitudes had recognized him as the Messiah, and with hosannas of praise had said; "Blessed is he that cometh in the name of the Lord."

Vast numbers had gathered from all parts of the Holy Land. The Scribes and Pharisees resolved, if possible, to perplex him with their questions. They asked him questions concerning the government and doctrine, all of which he answered with such wisdom that they were confounded. Christ turning then, asked them a question. "What think ye of Christ?" "And from that day forth" it is said, "durst no man ask him any more questions."

Certain people today make more foolish statements about Christ than were implied in the questions by the Scribes and Pharisees.

I hear some say, "He was only a man of goodness, the outgrowth of evolution." If this be true, why is it that evolution has not continued to furnish men of such character? We have many poets, many philosophers, teachers many, but only one Christ. The answer is, when God gave His son, He gave all He had.

I ask other people, "What think ye of Christ?" And they say; "He was only a literary product, an idealized character, idealized by the evangelists of his time." Others say: "He was the student of prophecy. He saw that the time had come for Him to assume the claim of Messiahship. That he was the product of the age." How could this be true when the ideal of the age was military power, and world dominion, when Jesus unreservedly gave his life to helping the poor, blessing little children, comforting sorrowing mothers, giving peace to distracted fathers?

We see Him step out of a carpenter shop, go to John for baptism, then into the wilderness where He maps out his program for world evangelism. He announces himself the Son of Man. He warns people, and points them to God the Father, saying; "No man hath seen God at any time, except the Son."

1. What Think Ye of His Origin and Works?

"Behold a virgin shall bear a son and shall call him name Immanuel." "And there shall come forth a shoot out of the stock of Jesse, and a branch of his root shall bear fruit." The angels announce on that far off natal morning; "For unto you is born this day in the city of David a

Saviour, which is Christ the Lord." "And thou shalt call his name Jesus, for He shall save his people from their sins." We hear the testimony of God himself, "Thou art my beloved son in whom I am well pleased."

What think ye of His character? The greatest thing in the universe is man, and the greatest thing in man is character. The greatest thing in God is character. Jesus in his works only revealed the character of God. He came into the world to show us God. "God is light and in him is no darkness." Jesus came to bear witness of that light. The supreme end in the teachings of Jesus and Christianity is character.

Jesus was benevolent in spirit. "He shall lead his flock like a shepherd." The sheep hear the Master's voice and He is known of his. "A bruised reed shall he not break, nor a smoking flax shall he not quench." We may be weak, but he does not cast us off for that, but instead says, "My grace is sufficient for thee." "And he shall send a Saviour, and a great one." Those who heard him testified to his greatness. "We have heard him ourselves, and know that He is indeed the Christ, the Saviour of the world."

2. What Think Ye of the Christ of the New Testament?

Peter at Cesserae said: "Thou art Christ the Son of the Living God." Doubting Thomas exclaimed, "My Lord and My God." Andrew affirmed, "We have found the Christ." The angels accompanied Him when He came to earth, singing, "Glory to God in the highest, and on earth peace, good will toward men." They saw the object of the Messiah's coming, and made not only the heavens, but the very earth ring with song.

What did his enemies think of Him? Hear the men who were possessed with evil spirits cry out, "What have we to do with thee, Jesus, thou Son of God." The Sadducees said, "Never spake a man like this man." Pilate's wife said, "Have nothing to do with this just man, for I have suffered many things concerning Him in a dream." And Pilate himself said, "I find no fault in this man." The Centurion said, "He does not die like other men." "This is the Son of God." And the woman at the well said, "Sir, I perceive that thou art a prophet."

What think ye of Christ in the light of what his followers have said and done? The most beautiful picture ever painted of Jesus was painted in five little words—"He went about doing good." His followers throughout the ages have recognized, that in order to do the most good, they must be more like Him. Men who have been bound to him by that all-absorbing love, have spent their lives urging men to be more like him, and give as their contribution to the world a good life, for one example is worth a thousand arguments.

A great artist had spent months in painting the Christ, in what he desired to be his masterpiece of art, when it was finished, invited his friends to offer their criticism, and they said, "We find no fault with it." Then the master artist said, "I

can find fault with it. It would have been better, if I had been more like Him."

His followers have always been singing, "More like the Master I would ever be, More strength to labor, More courage to be true." "My faith looks up to Thee, thou Lamb of Calvary."

3. What Think Ye of the Christ of History?

He is the central figure of history. What noble battles have been fought and won for the two great principles to which he gave utterance—namely, truth and freedom. If we should blot out these words and erase the deeds done for them, we should blot out half the heroic pages of history. England scorned Turner's paintings and called them color-blotches, and Turner died of a broken heart. England, then saw the scope and beauty of his genius, and wove a wreath for his tomb. Keats died at the age of twenty-six, broken-hearted by English criticism. Society gave Socrates a cup of hemlock. Society spurned Jesus for Barabbas, but He redeemed the world and will ever reign, wearing the crown of everlasting dominion.

Augustus wrote to Charles saying, "He has filled the hearts of men and women with impassioned love for eighteen centuries." Napoleon exclaimed, "I know men, but this man, Jesus Christ is no mere man."

What think ye of Christ in the light of the testimonies of martyrs? Men who have stood at the stake burning without a groan, swearing allegiance to Him. See Ridley and Latimer, in slow torture, but with good courage for truth's sake. Or Cranmer, as he let his hand burn into a crisp because he had once offended the displeasure of earthly authorities. Martin Luther announced, "The just shall live by faith." He sought the truth, and when he had found it, rested ill-content until the innermost precincts of a corrupt church quaked before the news of it, until the needy souls of men found an open fountain whose waters flowed free to all, beside which ran the way of life, on whose guide-posts were engraven the inviting message, "Whosoever Will."

In youth, another saw a light flash on the Damascus road. The divine light flashed across his clouded sky, and illuminated the darkest recesses of his soul. He turned from ugliness to beauty, from an enemy of society to a great benefactor. Later he testified that he had been thrice beaten with rods, once stoned, thrice suffered shipwreck, a night and a day on the deep, in peril of robbers and thieves. But he closed his life with this testimony, "I am ready to be offered, the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Paul followed this vision of duty and it led him to Christ; Christ followed his vision of duty and it led to Calvary's rugged heights, but from it has flowed the broadest and deepest sea that ever washed the shores of humanity—the fathomless ocean of Christ's love.

4. What Think Ye of Christ Today?

What does He mean to you when you think of

the future? When in temptation and sin, He is ever near to comfort and cheer. What think ye of Christ when convicted of sin, when sleep departs from your couch of repose, when food palls before your face, and peace is absent? Is there any one who can help, when the heart is burdened with sin and woe, who can speak the word of freedom, that affords sweet release, and whose blood can wash and make white as snow? Yes, there is one, and only one, the blessed Jesus, He's the one. "When afflictions press the soul, and waves of trouble roll, and you need a friend to help you, He's the one."

What think ye of Christ when death enters the home? Our friends are dearest to us, yet how inadequate their words to give everlasting hope and consolation. Their sympathy is manifest, yet there is an aching void in our hearts, and a vacancy the world cannot fill. In this trying hour, one can know Christ when he fails to recognize his friends.

Finally, What think ye of Christ when you hear the outburst of the burdened heart —

"With eager heart and will on fire,
I sought to win my great desire,
Peace shall be mine, I said, but life
Grew bitter in endless strife.

"My soul was weary, and my pride
Was wounded deep. To heaven I cried
God give me peace, or I must die.
The dumb stars glittered no reply.

"Broken at last, I boughed my head,
Forgetting all myself, and said;
Whatever comes, His will be done,
And that moment, peace was won."

YES —

He is mercy when He meets the sinful.
He is sympathy when he meets the fallen.
He is compassion when He meets the suffering.
He is the central figure in history.
He is the foundation stone of civilization.
He is the inspiration for right living.
He is the strength for character building.
He is the only hope for time and eternity.

What Think Ye of Christ?

Help for the Troubled-Hearted

Evening, August 16, Eleventh Sunday After Trinity.

The Rev. Wm. R. Glen, Baltimore, Md.

"Let not your heart be troubled . . ." John 14:1-3.

If I were to search the Scriptures through I could not find words capable of bringing us a larger measure of comfort and consolation than these.

They are familiar words. I doubt if any words in the Bible are more familiar than these, unless it would be the words of the Shepherd Psalm and the Lord's Prayer.

We are in the habit of saying familiarity breeds contempt. That may be true of certain persons and things; but certainly it is not true of the old, familiar passages that come to us from God's Word — such passages as "The Lord is my shepherd, I shall not want," "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," or these opening words of John 14.

This is true — certain Scriptures appeal to us more strongly at times than others do. It depends in large measure upon the mood of mind, the state of heart. There are passages that are especially fitting for glad days and bright hours; there are passages that are especially fitting for dark days and sad hours. There are passages for happy hearts, and for troubled ones as well.

Well, this fourteenth chapter of John is a chapter for the troubled-heart.

Jesus was speaking to his own disciples on the night before his crucifixion. He had been telling them that he must leave them, that he was going where they could not accompany him, that one of them would betray him, that all of them would forsake him. Their minds were disturbed, their hearts troubled because of the things that Jesus was saying to them.

There is no use nor need for us to try to disguise the fact that in the presence of life's pains and partings our hearts are troubled. The ties that love and friendship knit are close and tender, and when the are broken and severed by the hand of death our hearts are full of grief and trouble. But Jesus comes to us and says, "Let not your heart be troubled."

For we are to find comfort in our Christian faith. What do we mean by our Christian faith? We mean the loving relationship that we have with our Heavenly Father, the trust, the confidence that we have in Him. Our Christian religion does not explain everything to us; it does not remove for us the mysteries of life; it does not save us from life's pains, sorrows, and partings; but it gives us faith with which to meet them. "Ye believe in God, believe also in me," Jesus counsels.

We are to find comfort in our Christian hope. "In my Father's house are many mansions, I go to prepare a place for you." We sorrow but not without hope. The Christian has the hope of heaven when earth's labors and sorrows are at an end.

Some folks say, "Why talk about heaven? If we take care of the living, the dying will take care of itself." There is, to be sure, a measure of truth in the statement. But if the Bible talks of heaven, if Jesus talks of heaven, would it not be strange if we did not think and speak of the eternal dwelling place.

We are to find comfort in our Christian assurance. "If I go . . . I will come again, and receive you unto myself, that where I am there ye may be also." Here is something better than hope, here is the perfection of faith. The Christian has blessed assurance that "if our earthly house . . . were dissolved, we have a building of God eternal in the heavens." The Christian knows that "God is able to keep that which is committed unto him."

Like A Tree

Morning, August 23, Twelfth Sunday After Trinity.

The Rev. W. R. Siegart, Lutheran Church of the
Redeemer, Ramsey, N. J.

"He shall be like a tree." Psal. 1:3.

When Joyce Kilmer sang —

I do not think that I shall ever see
A poem lovely as a tree,

he was echoing a sentiment expressed by poets of all ages and felt by men of all climes.

Trees have always held a peculiar charm and magnificence. The primitive man endowed every tree with life. The giants of the forest spoke to him in a language understood only by nature. From this belief in life within a tree sprang in course of time a religion of the forest. Our own ancestors at one time worshipped within the confines of the woods. There they reared their holy altars and there they performed their religious rites. Trees were held sacred by them. When one of the earlier Christian missionaries went into the Germanic lands he found it necessary to chop down the sacred tree in order to show the natives that it could do no harm.

The hallowed grove of Dodona was to the Greeks an oracle of great significance. The Romans likewise had their forest oracle in the grove of Diana at Aricia. And so it has been at some time with practically all peoples.

Our Old Testament opens with an account of creation. After man was formed it tells us he was placed in a garden. In the garden were certain trees, particularly that one called the tree of life and that one called the tree of the knowledge of good and evil. We often wonder just why trees were used by the ancient writer for this purpose but after a brief consideration of the subject we more fully understand.

Beginning with Genesis and ending with Revelation we find the tree used again and again as a religious symbol. The psalmist declares it to be a symbol of a righteous life: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." The prophets also, when they want to speak of a just man, refer to him as a tree, strong and stable. When we come to the New Testament we find the Christ speaking of the fig tree and all the trees. When Jesus wants to differentiate between those who follow him and those who do not He turns to the tree for His phraseology and says that men, like trees, are known by their fruits. Then, as if to crown the whole, the writer of the Book of Revelation speaks of the tree of life in the celestial paradise bearing fruit for the healing of the nations.

When we think of it we do not wonder at the religious symbolism thus connected with trees. We all admire trees. Poor indeed is the city which does not have their beneficent shade along its walks. Every one of us enjoys them. Ofttimes we stand before them filled with awe and admiration. Their grandeur, their magnificence, their shapeli-

ness, their symbolism of life and their soaring tops seem to draw us and lift our souls to heights above the ordinary course of life.

But trees grow high only when their roots are firmly fixed in mother earth. They must have sunshine, but if their roots be exposed to the sun the tree will wither and waste away. If the roots be firmly fixed the winds cannot overturn them nor can the dry seasons so easily kill them. When God created trees He gave them the power to sink their roots into the ground and to obtain such a hold that they could weather the winds and storms, and live through the disturbing droughts.

Trees also sink their roots into the earth in order that they may grow outward as well as upward. Some, like the Lombardy poplar, appear to place all their efforts on growing toward the sky, and one who has seen these stately trees along the canal banks of France will not forget their beauty and grace. But in general a tree will put forth branches outward as well as upward, for shade is always associated with trees and it is by the branches that the hot rays of the sun are intercepted.

It was the gracious shade of trees that made Theodosia Garrison write —

The kindest thing God ever made
His hand of very healing laid
Upon a fevered world, is shade.

His glorious company of trees
Throw out their mantles, and on these
The dust-stained wanderer finds ease.

Green temples, closed against the beat
Of noontime's blinding glare and heat,
Open to any pilgrim's feet.

The white road blisters in the sun;
Now, half the weary journey done,
Enter and rest, O weary one!

And feel the dew of dawn still wet
Beneath thy feet, and so forget
The burning highway's ache and fret.

This is God's hospitality,
And whoso rests beneath a tree
Hath cause to thank Him gratefully.

Can we not now see why the psalmist speaks of a righteous man as being like a tree? He must also be firmly fixed and grounded. He must have the roots of his being in God, in order to weather the storms of life and remain firm, fast and flourishing, though the powers of hell should seek to overthrow him. He must be firmly rooted in the unseen, though omnipresent, power of his Creator. Then when sorrow and suffering assail and the winds of adversity blow hard he will be unmoved because he can say, "Thou God, art with me and dost uphold me." Courage for life's duties and strength for his daily tasks will come to him from the Source of all life.

The righteous man will not only grow upward toward God but he will also grow outward toward his fellowmen. For true religion, as James delineates it, is "to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world." Jesus clearly taught that man's duty to God implied also a duty to his neighbor. It is the outward thrust of the religious soul which

brings the peace, joy and love of the Father to bear in the lives of men.

One of the things which the righteous man brings to his fellowmen is comfort, sympathy and understanding. Who has not at some time walked the country roads in the heat of the day and sat down beneath a tree to refresh himself in the cooling shade? If there be one who has not done so he has missed a wonderful experience, for the refreshment of the cooling shade seems to renew the vitality of man. So the righteous man will bring renewal of spirit to troubled souls, sorrowing hearts and folk lacking understanding and sympathy by reason of the fact that he brings to their fevered lives the refreshing winds and cooling shade of the loving Spirit of God.

When I was a seminary student I made a journey over a certain week-end to supply a pulpit, and it was necessary for me to change trains at a mountain junction. The town was small and was surrounded by high hills on all sides except where a river flowed its course through a valley. A dreary place it seemed to be and I was glad when my train came to take me away. But one thing impressed me so that I never forgot it. High on one of those mountain tops was a lone

spruce, exposed to every wind and storm. Rocks about it seemed to claim dominion and tell nature that they ruled there and no vegetation could keep them company. But a spruce seed had found soil among the rocks, sprouted and grew. Everything seemed to conspire against it, winds, storms, rocks and shallow soil. But its roots found firm footing and it proudly pointed toward the sky as if to say, "God rules the world. He has planted me amidst trials but He gives me strength to grow. Here in the midst of hardship will I bear silent testimony to His power."

The righteous man "shall be like a tree." In the midst of temptation and storms of life, in the midst of adversity and trial, his head will point toward God and his life will speak of the love and goodness of his Maker. Winds of adversity will assail him, but he shall be like a tree. Do not trees take the winds that blow through them and give off sweet music? Who has not heard the music the winds play among the trees? The righteous man, when winds of trial blow over him, will say in much the same manner as Carey Brier —

Oh, grand, sublime, in many keys
The broken chords sound through the trees!
The throbbing notes now louder grow!
So play your harps, and blow, winds, blow!

A Good Neighbor

Evening, August 23, Twelfth Sunday After Trinity.
The Rev. LaRue C. Watson, Community Church,
San Diego, Calif.

"And who is my neighbor." Luke 10:25-37.

The minister had preached a very strong sermon on applying the spirit of Christ to our relations with people of other countries and races. Most of the large audience seemed to approve of his ideas, but it was noticeable that John Smith looked very displeased and moved uneasily in his seat. Smith was a prominent business man of the city. He had a reputation for boasting of his hundred-per-cent Americanism, and talking a good deal about Nordic supremacy.

Smith lingered nervously until the congregation had departed, and then he approached the minister. With an air that combined injured dignity and defiance he said, "Doctor Jones, I believe every man has a right to have good neighbors, and I insist on the right to decide who are good neighbors."

"Yes," said Dr. Jones in a kindly tone, "the choosing of one's neighbors is very important. Just sit down a few minutes, Mr. Smith, I want to tell you something that happened the other day.

"A San Diego man had business in Los Angeles, and as he wanted to be there when certain offices opened, he started out before daylight. His wife dreaded to see him go, as there had been several holdups on the highway recently, but he cheerily told her not to worry; that he would be all right.

"The old flivver rambled right along until he reached the lonely stretch of road beyond Ocean-

side. Rounding a turn, he saw by the dim light of dawn some obstruction in the road just ahead of him. Instinctively he slowed down. As he did so, two men leaped onto his car, one on each running board, and covered him with their guns. At their command he stopped the car and got out. While one of the men kept a gun at his ribs, the other bandit searched his pockets and took his purse and everything else of value.

"Then, to keep him from interfering with their get-away, they struck him over the head with the butt end of a gun and left his unconscious body beside the road. Leaping into their victim's car, the bandits sped off down the road.

"As the sun peered over the mountains, a Rolls-Royce sedan, driven by a liveried chauffeur, came that way. Happening to see the body at the side of the road, the driver stopped. The prosperous looking man in the rear seat opened the door and gazed a moment at the prostrate form. Then he closed the door and settled on the cushions, saying, 'Drive on, James. He is probably just a bum. Somebody will come along and pick him up after awhile. I have to be sure to get to Bakersfield in time to deliver that address on "Ideals That Have Made America Great."

"Soon afterward a Lincoln car came to a quick stop, as the driver caught sight of the motionless, blood-stained body beside the road. After hesitating a moment, he drove on, saying to himself, 'I just have time to get to that conference in Los Angeles on America for the Americans, and I can't afford to get my clothes soiled by handling that bloody fellow.'

"After awhile an old rattletrap Ford came

knocking along the highway and shuddered to a stop near the bandit victim. A Mexican climbed out of the driver's seat and walked over to the body and hesitated. Turning back toward his car he muttered, 'He Americano. Americanos got no use for my people, only make us work for them. I no care for him!' Then he stopped. 'But he is a man, and in trouble. He is my brother. I must help him.'

"So saying, he took his bandana handkerchief and wiped the blood from the man's face. Then, getting a canteen from his car, he bathed the head of the injured man, and as consciousness returned, he gave him a drink of the water. The Mexican helped the man into his car and rattled on up the highway with him until they reached the hospital at San Clemente.

"Half carrying the wounded man, the Mexican

rang the bell at the hospital. When the orderly came to the door, the Mexican said, 'I find this man all beat up by bandits. You take care him until he able to go home. Here all the money I got. I go to Fresno to pick grapes. When I come back, I pay you more, if that not enough.'

"Turning to the man he had helped he said, 'Adios, amigo,' and with an empty purse but a song in his heart, the Mexican continued his journey.

"Now, Mr. Smith," concluded Dr. Jones, "which of those three men was the best neighbor to the bandit victim?" Smith saw that he was cornered, and humbly and almost reverently he replied, "Of course the Mexican was. I think I have learned my lesson. Good day, Doctor, and I thank you very much."

A Pioneer of Faith—Abraham

Morning, August 30, Thirteenth Sunday After Trinity.

The Rev. L. E. Snyder, Columbus, Ohio.

"Abraham believed God, and it was counted unto him for righteousness." Rom. 5:3.

The good ship *Nautilus*, a reconstructed submarine, has started on its long journey to the North Pole, a journey that a *State Journal* editorial writer described as "weird and unbelievable."

And we're not surprised at the editor's comment. It's a startlingly true story, Skipper Wilkin's adventure, one that reads like fiction. For part of this trip to the North Pole will be made beneath the polar ice fields.

However, Skipper Wilkins is not the only present-day adventurer who thrills us with triumphs and achievements. Not many months ago Rear Admiral Byrd dared the dangers of the south polar regions, discovered a new world, and brought home pictures of places on earth where man had never been before. It was another glorious adventure, that struggle against vicious snows and winds, of dangerous pressure ice, of saying goodbye to a sun that disappeared on April 18 and did not return until August 20. A real challenge, that far-away southern trip. The Challenge of Antarctica!

Another present-day adventurer that we dare not fail to mention is Colonel Lindbergh, which, of course, includes Mrs. Lindbergh. The announcement of his proposed summer-vacation trip fires our imagination, makes us recall fairy tales that transport us to far-away places on enchanted rugs or winged horses. Laughing at danger, smiling at death, Colonel and Mrs. Lindbergh are planning to fly to the Orient this summer. And most people are not surprised at the announcement; the trip is in the spirit of Lindbergh.

But what has this brief discussion of present-day adventures to do with Abraham? Well, although he lived in an ancient world that was

almost swallowed up in the darkness of idolatry, he had a kindred spirit with the adventurers of our own day. One writer stated a few years ago: "He was a Moses of the exodus, a Luther of the reformation, a Lincoln of the liberation." And now we may add, "He was a Skipper Wilkins, a Rear Admiral Byrd, a Colonel Lindbergh in a world that was black with storm-clouds."

In the field of faith Abraham was a hardy adventurer, a pioneer. In *The Book Nobody Knows* Bruce Barton says of him, "Prince of the pioneers is Abraham, a heroic adventurer who left a record that defies the effects of oblivion."

Get Thee Out of Thy Country

The subtitle refers to the call that came to Abraham, a call to a far country. Here it is, as we find it recorded in Genesis 12. "Now the Lord said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

A long journey, to a land of which he did not even know the name — that's what the call from God demanded of Abraham. Yes, it meant a lot more than that.

Abraham shook his head sadly. He went slowly out of his tent and sat down on a large stone. Night lay dark upon Chaldea, upon the land that was home, had been his home for a long time. and now he had orders to leave it, to move into a new country, a far-away place. "With Abraham," Prof. James H. Snowden wrote recently, "the trial of such a step was immensely harder as he went out into dangers which must have filled him with a sense of dread at every step."

"Get thee out of thy country"—it meant exile in the midst of a strange people, goodbye to old friends, old neighbors, a last lingering look upon the hills and valleys that he knew so well, and loved.

A new country! Returning to his tent, Abraham threw himself on his cot and tossed restlessly, listening to the noises of the night. After an

eternity he fell into a fitful slumber, haunted by thoughts of that far-away place.

So Abraham Departed

Abraham obeyed his Lord. Although he did not know just what he'd have to face in that distant country, he departed without delay, taking with him all his family, his father Te'rah, his wife Sarai, his brother Nahor and his wife, and another brother's son whose name was Lot. Besides his family and relatives he also took his tents, and his flocks of sheep, and herds of cattle.

In Abraham's departure we have a worthy-of-high-praise example of the obedience of faith. He did not ask to see before he left Chaldea the distant scene; one step at a time was enough.

Listen to what Alexander Maclaren, a famous English preacher, had to say about Abraham in a sermon with the title "Going Forth." "Abraham and his company had a clear aim. But does not the Epistle to the Hebrews magnify him precisely because he 'went out, not knowing whither he went?' Both statements are true, for Abraham had the same combination of knowledge and ignorance as we all have. He knew that he was to go to a land that he should afterwards inherit, and he knew that, in the first place, Canaan was to be his 'objective point,' but he did not know, till long after he had crossed the Euphrates and pitched his tent by Bethel, that it was the land. The ultimate goal was clear, and the first step towards it was plain, but how that first step was related to the goal was not plain, and all the steps between were unknown. He went forth with sealed orders, to go to a certain place, where he would have further instructions. He knew that he was to go to Canaan, and beyond that point all was dark, except for the sparkle of the great hope that gleamed on the horizon in front, as a sunlit summit rises above a sea of mist between it and the traveller. Like such a traveller, Abraham could not accurately tell how far off the shining peak was, nor where, in the intervening gorges full of mist, the path lay; but he plunged into the darkness with a good heart, because he had caught a glimpse of the journey's end."

And it was that willing-to-jump-into-the-dark spirit, the courage to follow the path of duty, however unknown or hard or dangerous, that made him a great leader, a hardy adventurer, a prince of pioneers.

Take Now Your Son

Again our subtitle is an order from God. This time Abraham is tested almost to the breaking point. "Take now your son," the command says, "your only son, Isaac, whom you love so greatly, and go to the land of Moriah, and there, on a mountain that I will show you, offer him for a burnt offering to me."

As we repeat the words the weight and pain of the words strike home to us. "Take thy son, thine only son, whom thou lovest." What thoughts must have torn his soul as he once more leaves his tent to be alone with his thoughts. A weight-of-a-mountain test was trying his faith, and it was

all the harder because none of his friends or relatives knew about it — not even Sarah. Many a faith would have broken down before taking a single step toward the land of Moriah.

But Abraham undertook at once to obey God's command. He took two young men with him, and an ass laden with wood for the fire; and he went toward the mountain in the north, Isaac, his son, walking by his side.

For several days they walked, sleeping under the trees at night in the open country. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

Now many a pioneer in the land of faith would have stopped at the sight of that afar-off mountain. Looking into the blue eyes of his only son, a weaker pioneer would have turned back, refused to take the last steps of that sad journey.

But not Abraham, the prince of pioneers. Turning to the young men he said, "Stay here with the ass, while I go up yonder mountain with Isaac to worship; and when we have worshipped, we will come back to you."

Following father and son over the roughest part of the terrible trail we feel a silence that is almost too pathetic for speech. But in spite of this strained, tense stillness, there is rare beauty in the final paragraph of this simple story.

"And Abraham," it reads, "took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham, his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering instead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen."

So concludes another Bible story with a happy ending, a story whose chief character, Abraham, a hardy adventurer, wins our praise and admiration because his spirit, like that of Skipper Wilkins, of Byrd, or Lindbergh, is daring and courageous. For many centuries ago, before the new day dawned, Abraham put on the whole armor of

God to fight the good fight of faith, which is the victory that overcometh the world.

Just so a faith like Abraham's, a though-he-slay-me-yet-will-I-trust-him faith, will give us sufficient strength for day-by-day living. For God "spared not his Son, but delivered Him up for us all."

In "The Man Who Believed in God," a short story by William Dudley Pelley, the chief character, a frail, somber-eyed fellow in his early thirties who walked with a limp, is a breathing picture of the type of faith that is needed for this I-haven't-

time-to-stop age in which we are living. Facing ruin, the loss of crops and home, he was still able to say, courageously, "If I didn't believe in a God at the head of this universe, who'd stand by folks in a jam like this, I might as well bundle up my religion and bury it off in the desert, so to speak. Amy and I have talked it over. We won't lose that property. I feel it in my soul."

That's it, we must have a faith that we can feel in our soul. A faith which believes that —

"Each day is a new beginning,
Each morn is the world made new."

Bargains

Evening, August 30, Thirteenth Sunday After Trinity.

The Rev. C. E. Rettew, Church of United Brethren, Mount Joy, Pa.

"What shall a man give in exchange for his soul?" Matt. 16:26.

One of the many impressions to one traveling in the Orient is the method of bargaining. I am thinking of a Filipino with produce from the country. She is selling eggs and has offered them at five centavos each. If one pays the price asked, she is greatly disappointed and sorry she did not ask more. One soon learns to bargain, and so offers her three centavos instead of five. She appears to be offended, but if you are persistent she will probably offer them at the rate of two for nine centavos. You then offer her ten centavos for three, and at last she offers them at four centavos each. This is a compromise between her first price and your first offer, and it is the amount she expects you to pay. If you are not too anxious to buy, you might purchase them at the rate of three eggs for eleven centavos, or twenty-two cents a dozen; and you go away happy, having outbargained an Oriental — only to find, upon arriving home, that four of the twelve eggs are bad.

Upon returning to the United States, one is promptly reminded that our merchants have but one price to everybody. We would not think of offending the merchant by offering him less than his marked price. We would rather wait for the February or August sale, when the same article might be purchased at a bargain. If it be a seasonable article, or one cannot wait until the special sale, he seeks the bargain counter in the center aisle and to his great delight finds the identical thing or "just as good" at a saving of thirty-three per cent.

We laugh at the Filipino who bargains for one-sixth of a cent on the price of an egg, but most of us can be seen at the Bargain Counter, at one time or another, trying to believe we are getting something for nothing. Notwithstanding, we know full well that the only bargain is when one gets value received for money spent, and the most desirable goods are never to be found on the bargain counter.

This principle finds its supreme application in the Counter Sales of Life, and who better than Jesus understands Life's scale of values.

There are No Bargains in the Counter Sales of Life

Jesus had reached the very height of his Galilean Ministry. The two parties, the Pharisees and Sadducees, usually hostile to one another, were now united in their hatred against Jesus. Together with the Herodians, they represented the formalism, the materialism and worldliness against which Jesus had to struggle and against which He found it necessary to warn his disciples.

The two essential teachings of Christianity which really matter are the truths concerning Christ's deity and his atoning work. At Caesarea Philippi in a remote section of Galilee, away from his enemies, Jesus found opportunity to test their knowledge concerning his divine person. During nearly three years of his public ministry, Jesus had proclaimed himself as the promised Messiah, the Son of God. He now seeks to determine that his disciples have learned this great truth. There is no doubt of this when Peter, in his great confession acclaimed Jesus, the Christ, the Son of God. This was the turning point in his ministry. The disciples have shown that they had grasped the truth concerning the deity of Jesus. He now is ready to announce for the first time, his impending death.

He had given some hints of his suffering when He spake of destroying the temple and rebuilding it in three days, and when He said the Son of Man must be lifted up. Now He speaks plainly. From that time forth began Jesus to shew his disciples how He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. The very purpose of Christ's coming to earth is his suffering death in man's behalf. Away back in the eternal council, the Father and the Son had agreed upon his atoning work; For God so loved the world that He gave his only begotten Son (Heaven's highest price), that whosoever believeth in him should not perish but have eternal life.

The death of Christ then, came not as a surprise to Him; He was not taken in a snare as a great reformer living ahead of his day. Calvary is the voluntary undertaking of Christ for our salvation. It is the true value of man's redemption from sin. There have been many substitutes for the Bread

(Continued on page 1102)

Illustrations

THE REV. WILLIAM J. HART, D.D.

GIRL STOOD AT HER POST DURING AIR RAID

Isa. 44:8. "Fear ye not, neither be afraid."

Anticipating possible raids by the enemy during the World War, the matron of a home for aged and helpless invalids assembled the staff and gave instructions. Apart from the nurses, she also asked if each one of the maids employed would take care of one patient in time of danger. They agreed, and the name of an inmate was given to each girl.

Soon afterwards, when most of the maids were in the kitchen, an alarm was given. A charwoman who happened to be present said, "I am going into the cellar. Come on, girls, we shall be safe there."

A young maid, who had not long been in the institution, exclaimed, "I am going to my patient," and promptly ran up the stairs and went directly to the invalid assigned her.

"I am here, Miss _____, don't be afraid, I'll take care of you," said the almost breathless girl. Soon the old lady felt the strength of the young and sympathetic arms around her. This continued until all danger had passed away.

The whole staff acted with the same courage and unselfishness; and the charwoman occupied the cellar alone. The cook stood at her post in the kitchen, saying: "The poor dears must have something for their dinner, so here I stay, raids or no raids."

But the prompt action of the little girl had a suggestive influence on all the others; and her courage won their admiration.

JESUS TEACHES MEN HOW TO LIVE

Matt. 8:24. "And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep."

Jesus not only lays down rules about life. He teaches us how to live, because he himself lived our life. Dr. Rendel Harris tells how he altered in his Bible the title of a certain chapter. For "Christ and his disciples in the storm," he wrote "Jesus in the calm and his disciples in the storm."

— Dr. R. H. Strachan.

WHY THE VISION OF LOVELINESS?

Matt. 5:16. "Let your light so shine."

The Wrigley Building, in Chicago, at night is a vision of loveliness, but its beauty would never be known were it not for a hundred unseen lamps that cast their glory upon the tower.—*The Epworth Herald*.

RELATED THEIR EXPERIENCES

Isa. 44:5. "One shall say, I am the Lord's; . . . and another shall subscribe with his hand unto the Lord."

Dr. Joseph Fort Newton recently asked certain friends to tell him "when God seems most real, and what it is that seems to bring Him near." A

lawyer replied, "A measureless sky full of stars or an act of pure disinterested goodness." A banker answered, "The doing of kind deeds. . . . The Kingdom of God is next door but we go the other way." A journalist said, "Beauty . . . the song of a thrush at evening, a forest vista with lights and shades, the face of a flower make God actual to me." A business man wrote, "When I am working wisely and well I am in active cooperation with God." A judge stated, "There are certain convictions and ideals which are the holiest thing I know . . . the stars of my inner sky . . . a revelation of God bringing Him near to me." An engineer quoted Whittier's line, "By all that He requires of me, I know what He Himself must be." A man of science declared that "it is in the Holy Communion that God is nearest and most real to me." — A. P. Coman.

THE STANDING PENKNIFE

Isa. 44:2. "Will help thee."

A minister travelling on a Continental train was the sole occupant of a compartment save for a young man reading an English newspaper. This young Englishman, for so he turned out to be, was also a Christian, but so weak was his faith, and so many were his temptations, that he told the minister that he did not think he would be able to stand a week longer. The minister took from his pocket a Bible and a penknife, and said, "See, I will make this penknife stand up on the cover of this Bible, in spite of the rocking of the train." The young man, thinking that this was some conjuring trick, watched the proceeding with interest, saying, "I am afraid that it will not be very easy to do that, sir." "But, said the minister, 'I am doing it.'" "Oh, but you are holding it," retorted his fellow-passenger. "Why, of course. Did you ever hear of a penknife standing up on its end without being held up?" "I see," was the young man's comment, "I see: you mean to teach me that I cannot stand unless Christ holds me. Thank you for reminding me of that." — *The Christian Herald* (London).

WHAT EMERSON SAID

Luke 24:8. "And they remembered his words."

Referring to what he terms the "most misquoted" passage in literature, which is the familiar one about the man who makes "better mouse-traps," etc., Phillips Russell in "Emerson the Wisest American" tells his readers that what Emerson actually wrote in his journal in 1855 was the following:

"I trust a great deal to common fame, as we all must. If man has good corn, or wood, or board, or pigs, to sell, or can make better chairs or knives, crucibles or church-organs, than anybody else, you will find a broad, hard-beaten road to his house, though it be in the woods."

APPRECIATED AN HONEST STATEMENT

1 Cor. 13:4. "Love . . . gives itself no airs" (*Moffatt*).

Emerson valued the honesty of the Concord washlady, who said after she had heard him lecture in the local Lyceum: "I like to go and see him stand up there and look as if he thought everyone was as good as he was."—"Emerson, the Wisest American," by Phillips Russell.

MANY PRODIGALS

(A Little Sermon From Life)

Luke 15:20. "And he arose and came to his father."

The runaway lifted tearful eyes to me when he felt my hand on his shoulder.

"What's the trouble, sonny?"

"I'm lost. I ran away this morning when mother was going to give me a bath. I've walked a hundred miles, I guess. I'm tired and I want my lunch, and I can't find my way back."

I asked him some questions and then suggested:

"Suppose we walk through this vacant lot to the next street, and see if anything looks familiar to you."

As we skirted the vacant lot we heard a call:

"Billy! Oh! Billy, where are you?"

"Some mother is calling *her* little boy," I said.

His eyes were bright with incredulous joy.

"It's my mother calling, and there's my house. Why, I'm home, and I thought I was a hundred miles away!"

He let go of my hand, and flew toward the waiting love of home.

That afternoon another prodigal talked to me. His years multiplied by ten those of the little lost boy of the morning. He too was lost, hungry, weary and soiled. His heart was filled with longing and yearning that could be satisfied by nothing but the Father's House, and the Father's welcoming love.

"In your Father's house there is bread enough and to spare. Why don't you go home?" I said.

"Ah! You do not know how far I have wandered. I'm in the far country, all right. I couldn't get back in the rest of my life-time."

The Father's house far away? What a mistake! It is in the next street. You need only turn about, and you are there. . . .

And always and always, as the prodigals go up and down the weary streets, if they would stop and listen amid the turmoil, they would hear the Voice of Love calling them to come home, guiding them toward home. It is very near. Take the turn to the right, and you will see the doors open, and the welcome shining out. And best of all, *The Father coming to meet you!*—Zelia M. Walters.

INTERESTED IN AN OLD DOCUMENT

Psa. 143:5. "I remember the days of old."

A slip of time-stained paper, readers were told by the Associated Press, fascinated Ambassador Charles G. Dawes when he explored some Spanish archaeological treasures in the summer of 1930,

at Seville. This bit of paper, we were told, "was the original order of King Ferdinand and Queen Isabella commissioning Columbus to undertake the momentous voyage. It instructed all Spaniards concerned to assist the explorer, and specified that all merchants sell him supplies at 'reasonable prices.'" Thus the document linked the representative of the United States to Great Britain with the far-off day when Columbus started away on his voyage of discovery.

BUSY BEES WERE IN CONTROL OF THE TRAIN

Psa. 118:12. "They compassed me about like bees."

Insignificant in size, yet the bee (or at least many bees) can strike terror into the hearts of men. This was indicated by a newspaper item which was sent out from Amersham, England, in August, 1930, and which told distant America that a swarm of bees took possession of a passenger train which was entering the railroad station. The bees settled thickly in the various compartments, and passengers and trainmen alike were soon in flight.

"After considerable delay and many vain efforts to drive the bees away, a signalman, who is a beekeeper in his spare hours, induced the swarm to move into one of his hives." When this was done, the train was able to proceed.

GOD'S HAND: MAN'S MOUTH

Mal. 3:10. "And prove me now herewith."

Mr. Muller, the founder of the Bristol Orphanage, was relating to a friend some of the difficulties he had to contend with, in providing the orphans with food, day by day, and when he had finished, his friend said to him, "You seem to live from hand to mouth!" "Yes," said Mr. Muller, "it is my mouth, but God's hand."—*From the London Christian Herald*.

"WHAT'S IN A NAME?"

Phil. 3:14. "With my eyes fixed on the goal" (*Weymouth*).

A group of middle-aged men who live in and around New York, and who had been in college together, bought a modest house in a side street at Princeton as a place in which occasionally to spend pleasant week-ends together. In a spirit of middle-aged facetiousness they called themselves "The Gas House Gang" and the Princeton faculty became exercised over their house and their presence in a small college town. President Hibben found occasion to talk to them very, very tactfully about appearances and examples to boys. After that they changed their corporate name to "The Little Lord Fauntleroys" and they are now regarded as a desirable addition to the community.—*Ithaca Journal News*.

NEIGHBORS ABROAD

Luke 10:29. "And who is my neighbor?"

The world has narrowed down into a small place these days, as shown by the fact that a car broke down in a little town in Northern New York.

It ran into the ditch, but did not overturn. Therefore its occupants were uninjured.

The first car which came along stopped at the scene of the accident. Much to the surprise of everyone, the second car contained the next-door neighbors of those in the damaged car. These people were five hundred miles from home, and neither family knew that the other was traveling in that particular vicinity.

HONOR AMONG PRISONERS

Gen. 39:22. "The prisoners that were in the prison."

Prison sentinels saw a boat on the Hudson River rapidly filling with water. It contained two men and their wives, and the men were frantically pulling for the shore. The prison at Sing-Sing, New York, borders on the river. Prison regulations did not permit the release of prisoners for any purpose; but a guard risked the consequences, and called for volunteers. Four were selected for the purpose, and after the keeper had whispered instructions and a few words of advice, the men dashed to the rescue. When the imperiled men and women were brought to shore, the convicts escorted them into the yard. "The gates clanged shut, and the guard relaxed," said the Associated Press, as it recorded the incident in the latter part of the summer of 1930. The convicts displayed both heroism and honor for their brave deed and their prompt return to prison walls.

RELIGION STILL THE BASIS OF CHARACTER

Psa. 34:14. "Depart from evil, and do good; seek peace, and pursue it."

Writing from his native Scotland, before leaving for a teaching position in Drew University, the Rev. John Paterson, Ph.D., said in an article on "The Triangle of Life:"

"Even in this old country, where working men today are considered to think and 'see' nothing but 'red,' and to be tainted with wild Bolshevikistic theory, it is not an uncommon thing, as the writer has frequently observed, to find on the walls of their domestic habitations such a text as this, 'As for me and my house, we will serve the Lord.' That is deeper and more fundamental than all the man's wild, whirling speech on political affairs, for men still understand that the basis of all great character building is faith, and character is the supreme possession."

RELIGION THE BEST INVESTMENT

Rom. 12:11. "Not slothful in business; fervent in spirit; serving the Lord."

John Wanamaker affirmed that "the Golden Rule of the New Testament has become the Golden Rule of business." Some called him, with a cynical sneer, "Pious John," and others "Honest John." But as a Christian business man for more than sixty years this Philadelphia merchant was able to say:

"The temptations of business are great, and unless a merchant has more than a creed or the

ordinary groundwork of honesty and faithfulness he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined . . . I am glad to stand up and say that religion is the only investment that pays the largest dividend possible to receive."

BIBLES FOR THE BOYS

Psa. 40:8. "Yea, thy law is within my heart."

With the few dollars that were left of her husband's estate, the widowed mother of James Monroe Buckley purchased two Bibles for her young sons. Dr. Buckley became one of the most prominent and brilliant preachers and writers of his day. He was for a long time the editor of *The Christian Advocate*. But he treasured his copy of the Bible, received from his mother, as long as he lived. The fly leaf bore, in his mother's hand, the following inscription:

"Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." (1 Kings 2:3.)

SPERONDEO

Psa. 42:5. "Hope thou in God."

On a train we met a young man who was a junior in college. With his father and mother he had left Sicily to establish a new home in our own land. Having settled in Southern Illinois, they had gone to work in a coal mine. Shortly afterward a mine explosion killed his father, and he himself was maimed for life by the loss of his left arm and right hand. During his hospital stay, he and his mother became so profoundly impressed with the Christian character of the institution that they decided upon two epoch-making events. First, they joined the church, and next, they legally changed their names. The old name they never mention any more. The new name sent the lad to college where he earned his bachelor and master degrees, resulting in a professorship in an American college. The name chosen is his constant inspiration: "Giovanni Sperondeo." The first is simply the Italian "John," but the second grips us. "Sperondeo"—"my hope is in God." How uplifting to write such a name: "My hope is in God!"—*The Sunday School Times*.

LIFE'S VARIED ROUND

Psa. 16:11. "Thou wilt show me the path of life."

With just enough of cloud and shade
To make the sun more bright,
And just enough of honest toil
To fit one for the fight;
With just enough of strain and stress
To keep the courage strong,
And just enough of minor chords
To strengthen life's glad song;
With just enough of weariness
To make rest seem more sweet,
And just enough of varying scenes
To make the days complete;
With life expanding to the needs
Of tasks abounding here,
That heart and mind and soul be trained
For heaven's enlarging sphere.

—*Fred Scott Shepard.*

The Homiletic Year---August

THE REV. MARTIN SCHROEDER

Dear Doctor Ramsey—

Herewith I present to you the last in the series of manuscripts which you so kindly entrusted to me for execution. Please accept now my thanks for the confidence you have shown toward me with this commission.

While the remuneration has been a great help, of greater value to me has been your kindness to open for me during these months a field of influence which is the aspiration of nameless multitudes. It is my prayer that your expectations were justified, or nearly so.

Sincerely yours,

Martin Schroeder.

SUMMER DAYS

The most opportune time to let "the heavens declare the glory of God" is in August. People are beginning to come back from their vacations. They have enjoyed the change, and are now glad to have some interpretation of what they have seen. If nature sermons have tempted the preacher throughout the year, now is the time to preach them.

There is a book, who runs may read,
Which Heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

* * * *

Two worlds are ours, 'tis only Sin
Forbids us to deserv
The mystic Heaven and earth within,
Plain as the sea and sky.

Thou, who hast given me eyes to see
And love this sight so fair,
Give me a heart to find out Thee,
And read Thee everywhere.—Keble.

VACATIONS

At a recent informal White House function the President and his guests were entertained by viewing news-reels featuring the President himself. The report stated how greatly amused our chief-executive was to see and hear himself as others do. It is not the privilege of the average preacher to enjoy a like observation of himself, but all have the capacity of retiring into the recesses of inner life and to view their public activities with a critical eye. Vacationing makes this process of reflection easy.

Then, there is the slow motion projection. It has always been a source of merriment. May the object and action of such slow analysis be of the most serene and dignified kind, the awkwardly appearing presentation tickles one's risibility. Vacation time is a slowing-up process in the routine. Now one leans back and lets the year pass revue in slow procession. The slowing down process of moving pictures is often used to study the technique of contestants in sports and athletics, the causes of their success or failure. One

may apply the idea to daily life, and study successes and failures, by slowing down during vacation for reflection and self-study. The revue may produce repentance; it may result in a good laugh, as slow motion pictures usually do.

Bergson, in his "Notes on Laughter," expresses the idea that you are not licked as long as you can laugh. He does it, of course, in more dignified and voluble language as a philosopher should. One of the easiest things in the world he thinks is to laugh at some one else, one of the hardest to laugh at yourself. Most people take themselves too seriously. If they could step off a few paces and see themselves as the world sees them what a relief it might bring to all concerned.

That after all is what vacations are for. "In quietness and confidence shall be your strength." (Isa. 30:15.) A gentleman in Texas has figured out, considering tackle, clothes, time, etc., that the average fish caught by a vacationist costs about \$4.12 a pound. High-priced, some may say, but when the time between bites is used diligently and effectively for searching self-analysis, it pays to go fishing just the same.

Vacations are likewise to observe others. Sunday morning we found the church of our choice, a chapel overgrown with ivy. We entered the coziest place of worship imaginable. All was quiet. The three of us felt lost with no one in sight. However, preparations for a communion service were in progress. On the stroke of the clock three more entered pews, the organist took her place, and the minister in company with the choir-boy entered the chancel

The churchly atmosphere, the beautiful liturgy into which the minister poured his inner self, the heart with which the hymns were sung, all combined, made us forget the world, the size of the church, the number of worshippers, and brought us into the presence of God who gave us that day. He was truly in his temple. We experienced the truth of his saying "wherever two or three are gathered together in my name there I am in the midst of them." Could the pastor preach to such a small audience? Could he? He did, and did it well. Dives and Lazarus furnished the theme. The removal of the gulf existing between them was the object. The sermon came from the heart, not from notes, and achieved its object. We left the place wiser, and better, and greatly edified by the experience. Wiser, for it taught us that the size of a congregation is not a *sine qua non* for public worship. Better, for the old gospel had been presented in a new and never before known light. Edified, for under the influence of imagination we found ourselves in the company of thousands who in the selfsame hour in chapel or cathedral joined in the same order of worship. A service in St. Paul's Cathedral, London, never brought me

closer to the realization of the *Invisible* as did the hour in this chapel. And so we live, and learn, and grow. We need vacations.

AUGUST DAYS

There is one theme which these days should bring out. The church should remind people of the August days of 1914, and create an understanding for the impending World Disarmament Conference in February, 1932.

The attitude of our Government in this respect must be of greatest concern to the Christian citizen who is responsible for the collective expression of our national conscience. The result of the deliberations in Geneva will mark a crisis in the world's history. It will mean war or peace. An American living in Europe, closely in touch with international affairs, but whose name is withheld for obvious reasons, says:

The United States will hold, in my judgment, the balance in the World Disarmament Conference. If we go into it hard and fully, if we accept the responsibilities of our world position, if we strike out and both demand and offer those things that are essential to world peace, we will get them — we will swing the conference into a high success. But if we hesitate and hide, if we refuse to recognize that our huge power brings a comparable responsibility, if we reduce everything to a mechanical gun-for-gun basis leaving outside all the imponderables of political agreement and peaceful settlement, then I fear the other disintegrating forces of the conference will eat it away into decay.

The objection may be raised that it is out of the province of the pulpit to speak on national or international questions. Is it? What did the pulpit do during those hectic days of 1914-18? Did it remain impassive? If the pulpit felt strongly then for war, could not its voice be heard now for peace? This vital issue should certainly be of great interest during August days in spite of the heat.

PREACHING IN SUMMER

Temptation is great during the hot season to use sensationalism in order to draw the crowd. The thoughtful public is touchy on the subject. The editor of the *Kansas City Star* brought this some time ago:

"Ice and Sand."
 "This Hard-Boiled Age."
 "Radio Christians."
 "The Modern Babel."
 "Victim and Victor."
 "Blossom Time in the Desert."
 "Men of Sorrows."
 "Heart Searching."
 "How to Be Happy, Though a Church Member."
 "Mockers at Sin."

Did you think they were movie titles, you poor heathen? Well, they were titles of sermons preached in Kansas City yesterday.

Maybe too much criticism descends upon the pulpit, especially from among those who do not move a finger to help in bringing about a change, those who would be first in decrying a departure from the practice of the olden days by way of the pulpit. Preaching must bear the marks of present problems and not deal merely with abstract, unintelligible postulates, which are beyond the

horizon of the average listener's world. Why is it that the Salvation Army looks upon an increasing success in its work? Because it does not preach a theological deity, but a Living Presence which is the friend of man. It deals with the facts at hand. That presence is the missing link in much preaching which comes in for criticism at the hands of a hard public.

Law schools have developed a new system of legal training. It is called the case system of education. Text-books and recitations are as good as discarded, and greater emphasis is put on discussion and exposition of fundamental principles as actual cases bring them to light. This involves then a study of related sciences as economics, politics, and psychology.

What is true in the study of law is true in theology. A study of the preacher's science without correlating the same to the current facts of life seen outside his particular field can spell only disaster for that sort of thing. Reason is the life of the law, a great jurist has said, and preachers have the apostolic exhortation to give a reason for the hope that is in them. If every sermon would have for its object the consideration of a vital problem in the light of the Master's teaching, the critics would soon take to their holes, even in summer.

One viewpoint on preaching from among the laity may bear repeating here, particularly in view of the heat. It comes from a farmer who had been attending conference with his pastor as the congregation's lay-delegate. He had listened all day to papers on problems of this and that, but above all the complaints and proposed remedies of poor church-attendance. On their way home he expressed himself in about this fashion:

"See here, parson, there's one thing always amuses me when you church people go at the business. You've had papers and discussions all day on how to get people to come to your meetings. I've never heard a single address at a farmer's convention on how to get cattle to come up to the rack. We put all our time in on the best kind of feed. I sort of have a notion that if you put more time on what to put into the rack you wouldn't have to spend all the time discussing how to get folks to attend."

A YEAR OF JUBILEES

Anniversaries we have always with us, but, trusting reports in the religious and secular press, strongly supported by immediate observation in our part of the country, the summer of 1931 is especially a year of golden jubilees. There is a reason. Fifty years ago migration west was in full swing. Liberal homestead laws and the development of the Western railroads attracted a never before known number of Irish, Scandinavian, Swiss, Bohemian and German immigrants to the fertile farm lands beyond the Mississippi. New territories had been organized, and older one had been admitted as states, to the union. Population was increasing by leaps and bounds.

These immigrants and eastern emigrants on

their way west had one peculiarity, they built schools and churches as fast as they raised dwellings and barns, and now their children and children's children thank the pioneers in anniversary celebrations for having taught them by precept and example that "man doth not live by bread

alone, but by every word that proceedeth out of the mouth of God." A study of the United States illiteracy chart shows that those states which for half a century attracted new people from the East and from across the sea have most enviable educational records among all the states.

Sermon Texts and Their Treatment

THE REV. MARTIN SCHROEDER

VACATION THEMES

Christ's Care for His Disciples

Mark 6:31. "And he said unto them, come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure so much as to eat."

It had been the first time that Jesus sent his disciples forth by two and two. They had preached that men should repent, and now they return to their Master and report what they have done. Disappointments in many a case had lowered the spirit of some. Others were so pleased with the results of their preaching, that they were ready immediately to continue on their mission for the Master. But He takes them apart into a desert place. They should rest their bodies and minds and be filled with new strength through undisturbed contact with their Lord.

"To give is more blessed than to receive" is the well-known passage, but it is no travesty to invert the saying when in the presence of Christ. Before God, in communion with him, there is nothing for us to give, we can only receive. It is a quality of mind revealed in a willingness to receive the gift of love, the gift of mercy, the gift of forgiveness. To go with this state of mind into the wilderness is one of the finest attributes of a changed life. It must never be forgotten that God alone is author of salvation, the giver of life eternal, and again that all who come to him with eagerness of soul shall receive that life, and be enabled to impart its knowledge to others. So Christ cares for his disciples.

I. He calls them:

1. To come apart from the pressing crowd.
2. Into a desert place.
3. For only a short period.

II. He gives them:

1. Relief to the fearful.
2. Rest to the over-worked.
3. Refuge to the terrified.

Conclusion: Vacation time viewed in the light of being called apart into solitude with God can not fail to produce results as in the case of the twelve disciples.

* * *

In Arabia's Wilderness

Gal. 6:15, 17. "But when it pleased God . . . and called me by his grace . . . neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia."

I. Paul's need for going to Arabia:

1. Go give God's call the test of time.
2. To avoid human interference.
3. To be attentive to further revelation and strengthening.
4. To be assured of God's confirmation of his apostleship.

II. Our need of finding an Arabia:

1. It is not necessarily a place, though desirable.
2. It is always a state of mind, as with Paul.
3. To seek solitude and periods of quietness.
4. It is hard to find it in perennial and ceaseless action.
5. It can be found in the center of all our activity.
6. It should always be found in public worship and private devotion.

Conclusion: Every one called by God's grace must know his Arabia a place of quietness for body and soul.

AN ANNIVERSARY SERMON

Searching Questions

Gen. 16:8. "And the angel said unto her, Hagar, Sarai's maid, whence camest thou? And whither wilt thou go?"

Introduction: This is the first mention in scripture of an angel's appearance. Hagar was fleeing, and a searching question is addressed to her by God's messenger. Whence and whither? Time is fleeing so that we may say with Ralph Hodgson:

"Time, you old gipsy man,
Will you not stay,
Put up your caravan
Just for one day."

At an anniversary God wants to speak to us, not by sending an angel, but by giving us a day introspection that one may stop and searchingly answer God's questions.

* * *

Whence and Whither

I. Whence comest thou?

1. From the days of the pioneer. Fifty to seventy-five years ago the world witnessed what may be called the last lap of the migration of the nations from east to west. Beginning in the second century of the Christian era, the demand for land and the attraction of Roman culture brought

surplus populations from central Asia into Europe. The movement came virtually to a stop about one thousand years ago, to be revived with the discovery of America. First, the settlements along the Atlantic coast, then the expansion into the west until now the migration of the nations has come apparently to a close. Days of pioneering in the conquest of land are left behind.

2. From days of spiritual decay. That is, if we may take the oracles of fifty years ago seriously. An examination of 50-year-old volumes of the *Atlantic Monthly* and the *North American Review*, both of which are known to publish only articles having force and authority, brings to light a most discouraging view of the spiritual life in those days. A few samples will explain:

"Protestantism stands today breast-deep in torrents of skepticism which itself hath let loose which are deepening around it, and in which it is drowning; it stands there today aghast and incompetent.

"The church is now for the most part a depository of social rather than religious influences. The disintegration has proceeded rapidly. Its chief force is no longer religious. The small minority of sincere believers are mournfully conscious that the old religious life has departed from the church.

"The morality based upon the religion which is popularly professed has broken down. Multitudes of men who are religious are not honest or trustworthy.

"A collapse of religious belief, of the most complete and tremendous kind, is apparently now at hand . . . The crust of outward piety is hollow, and growing hollower every day.

"Protestantism has failed. . . . No Protestant community ever succeeded in laying down a chart of human life with any definite sailing directions. In every corner of the world there is the same phenomenon of the decay of established religions."

The preface of a book of funeral sermon outlines in the writer's possession, published in 1881, gives as the reason for its issuance that people do no longer come to regular church services, and that therefore special occasions, like funerals, must be used to bring the gospel before the people. This reason, by the way, was borrowed from its first edition of 1850, with the remark that conditions had become proportionally worse. But, they were just the same.

3. Days of spiritual life.

a. Days of revivals. Moody was remarkably used. Philip Schaff says of those times that the spiritual life and revivals were not confined to any one denomination, or section, or class. They were great revivals in every sense of the word.

b. They were days of building churches, which the present wave of organization and building anniversaries clearly demonstrates.

c. They were days of missionary zeal. Says Philip Schaff in his encyclopaedia, after reciting the successes of foreign missions:

"Within the past five years (1878-83), a still more powerful movement of the Spirit in Telugu Mission, India, has resulted in bringing more than twenty thousand hopeful converts into the churches; the accessions during the past year (1882) averaging not less than two hundred per month."

In spite of the crepe-hangers who marched through the forest of magazine pages in those days, and were heard from the lecture platform, we can truly say concerning those days of half a century ago:

"Glorious things of thee are spoken
Zion, City of our God;
He, whose word can not be broken,
Formed thee for his own abode. . . .
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

II. Whither wilt thou go?

1. It is always risky to speak authoritatively concerning the future. Admiral Byrd declined the request to make predictions concerning specific future possibilities of aviation. He cited two instances as a warning. The one from a newspaper of 1839: "The railroad can not succeed because of two definite shortcomings: First, it cannot go uphill, and, second, not enough people want to go anywhere in a hurry to make it pay." The other which appeared in print in 1897 read: "The automobile cannot possibly succeed because of two inherent defects: First, its engine will always be so unreliable that the average citizen will not tolerate the delay and inconvenience sure to arise; second, there will never be sufficient funds to build level roads permitting travel at high speed."

There are, however, elements which can be anticipated with a measure of certainty for the next half century.

2. Science and invention will have produced the now unbelievable. Television, now in its infancy, will reach the eye of the mass as sound does now. Crime will be checked by surgery and education rather than penal institutions. Crop and weather conditions will be brought under control through stimulation. Waste of natural power will be reduced to a minimum. As for speed and distance imagination staggers at the very thoughts which ambition has placed into man's mind. From all appearances, it will be a much smaller, and more intimate world than ours. In the field of invention many may approach the demi-god.

3. But, as far as his emotional and intellectual capacity is concerned, judged by the changes during the great past, our posterity will be very much like their forbears. Cruelty and intolerance, laughter and weeping, joy and sorrow, friendships and hatred, youth and old age, these will continue.

4. As for the church, the gloomy prophets will continue to desry the senility of the institution. To illustrate read this which appeared about fifty years after the previously mentioned sentiments had been printed in the same literary magazine mentioned before: "The crack of doom has sounded for Protestantism, it is shivering on its foundations, and this generation will see the total collapse of the church as an organized religious force." Someone's prophetic gift must be at fault. Though the church is manned by humans and will show the inherent weaknesses of all generations, nevertheless as long as a spark of the divine abides in man, so long will He look to the church to lead man into the Presence.

Amos' prophecy more than those of our literary men will find fulfillment in days to come, as it has been experienced by other generations. "Behold,

the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." As long as people marry, rear children, and die, so long will they hunger and thirst after the bread of life and those living streams which bring salvation.

5. Radio will ever be of great service, but it will never take the place of the communion of saints assembled for worship on the Sabbath in God's House. Radio will never speak the word which means new strength in bidding farewell to a loved one. It takes a friend close by. The local church has that which nothing else can give. While criticism is poured out the building of churches continues unabated, an average of thirty-four new dedications for every week during 1930.

Conclusion: Comparing the vitality of the church with that of human institutions, those observing anniversaries and wondering what the future has in store need not fear. The stability of the economic, social and political products of man's intelligence will stand less searching analysis than the church. Consider what Secretary of State Stimson said recently in an address:

"During the major portion of the past two years the whole world has been passing through one of the most serious economic depressions of the half century. Its effects upon international relations have been serious and many. During that period there have been no less than forty-five sudden changes in the governments of the countries of the world. In no less than eleven of these instances these changes of the governments were the result of armed revolutions."

Looking into the future with the lessons of the past supporting us, we may *rejoice and be exceedingly glad* and sing with renewed vigor:

O where are kings and empires now
Of old that went and came?
But, Lord, thy church is praying yet,
A thousand years the same.
* * * * *
Unshaken as the "eternal hills,"
Immovable she stands,
A mountain that shall fill the earth,
A house not made with hands.

NINTH SUNDAY AFTER TRINITY

1 Cor. 10:6-13

A Warning to the Mighty

- I. Whom the apostle warns.
 1. Mature men and women.
 2. Youth in its self-assurance.
 3. The self-righteous.
 4. The self-sufficient.
 5. Over-confident Christians.
- II. The dangers he warns against.
 1. Idolatry.
 2. Evil lusts.
 3. Tempting Christ.
 4. Complaining.
- III. The means to avoid the dangers.
 1. An eye for the spiritual values.
 2. Careful watching over oneself.
 3. Use of the means of grace.
 4. Exercising in doing God's will.
 5. Avoiding breeding places of sin.
- IV. How the apostle warns.
 1. Complacent ones are terrified.
 2. The meek are encouraged.

Luke 16:1-9

True Wisdom

- I. Being faithful, not wasteful, with God's gifts.
 1. Earthly possession.
 2. Time.
 3. Talents.
- II. Considering the final judgment, and not merely the momentary effect.
 1. Thoughts.
 2. Words.
 3. Deeds.
- III. Repenting of sin when realized, not to continue therein.
 1. The consequences cannot be avoided.
 2. What a man soweth that shall he also reap.
 3. Final judgment will not be affected by human ingenuities.
- IV. Making friends with the children of God, and not with the children of wrath.
 1. That we may not fail here.
 2. That we may be received into God's everlasting mansion.

Conclusion: The fear of the Lord is the beginning of wisdom.

TENTH SUNDAY AFTER TRINITY

1 Cor. 12:1-11

Gifts as Spiritual Evidence

- I. What these gifts are.
 1. In general for all.
 - a. Removal of blindness.
 - b. Fellowship with Jesus.
 2. In particular for some.
 - a. Ability to lead.
 - b. Ability to teach.
 - c. Ability to heal.
- II. How shall these gifts be used.
 1. For the common good.
 2. Faithfully each one as a member of the body of Christ fulfilling his or her office.

* * *

Luke 19:41-48

The Tears of Jesus

- I. Why he wept.
 1. The sight of an unrepenting city.
 2. The love for his people.
 3. The sorrow concerning their deafness.
- II. What followed his tears.
 1. A prophecy.
 2. A cleaning of the temples.
- III. What his tears should mean to us.
 1. A confession of our sins.
 - a. As individuals.
 - b. As churches.
 - c. As a nation.
 2. An examination of the signs of the time.
 - a. In political economy.
 - b. In religion.
 - c. In science.

Conclusion: Christ is in the midst of us. Does He have tears in His eyes?

(Continued on page 1100)

Methods of Church Work

Parish and Pastoral Plans
Music for Choir and Organ

Motion Pictures in the Church
Church Architecture

A SUNDAY SCHOOL NIGHT

The Rev. Merritt J. Winchester, Oswego, N. Y.

Our Master said, "Ye have the poor always with you." So likewise does the average pastor have the problem of the evening congregation. In this day of radio, movies and automobile, the Sunday evening service is becoming increasingly difficult. Many a pastor looks almost with fainting heart upon empty pews at night. The writer welcomes any suggestions that may increase the attendance. He has recently had a very happy experience with a "Sunday School Night." He passes it on to brother pastors with the hope that the outcome may be equally pleasant in their experience.

During the week preceding, the Minister communicated with each teacher in the Intermediate, Senior and Adult Departments. No effort was made to secure the attendance of the younger groups. He explained to each teacher what he had in mind and urged him or her to do *three* things. They were:

To make an accurate count of their enrollment.

To secure, if possible, the attendance of each pupil at the Sunday evening service.

To sit as class groups in seats reserved.

They were told that the teacher having the largest percentage of the class present would be recognized with a bouquet of flowers.

Effort was made to have the program of special interest to young people. A talented young violinist in the School was asked to play one number. The choir prepared two appropriate anthems. Just before the offering, the ushers gave a slip of paper to each teacher on which she was to write the name of the class, the enrollment, and the number present. These were gathered, and the percentages figured by the head usher, but no results were announced until the close of the address.

The preacher took for his text, "What to Do With God's Word." In reading the Scripture lesson he asked what was the longest Chapter in the Bible and the number of verses it contained. One or two knew the answer. He then read a few verses from it, the 119th Psalm, calling attention to the various synonyms for the Word of God, and that one such synonym was found in every verse. The text was Psalm 119:11. "Thy Word have I hid in mine heart, that I might not sin against thee." In the treatment of the text the preacher followed the outline suggested in Spurgeon's "Treasury of David."

1. The Best Thing in the World . . . The Word of God.

2. The Best Place for It . . . My Heart.

3. The Best Purpose . . . That I Might Not Sin Against God.

At the close of the fifteen minute address, the usher handed the minister a list of the teachers and classes with the percentages of attendance. The

interest was very marked as these were read. The highest average was that of a class of Intermediate girls which had eight out of ten members present. A second class of young ladies with twenty-two members had seventeen, or 77 per cent, present. A class of elderly women had an attendance of 66 per cent. The pastor presented the flowers to the class of girls with the attendance of 80 per cent. Though it was Sunday night a generous round of applause was given the teacher and class. The class of young women were also asked to stand and were applauded. The congregation on this evening was doubled and the pastor had a glorious opportunity to speak to his young people concerning the worth of the Word and the value of the Church school. The cost was one dollar for the flowers. Any pastor who can secure the co-operation of his teachers will solve the problem of the Sunday evening service for one Sunday at least.

PLEDGE DAY SERVICE

The Rev. Merritt J. Winchester, Oswego, N. Y.

Hymn — "Jesus Shall Reign."

Read in Unison (Psalm 116:12-14, 17-19)

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

In the courts of the Lord's house, in the midst of thee, O Jerusalem.

Prayer (Read in unison):

O God of love, come into our hearts at this time, and fill us with thanksgiving for all the good things with which we are surrounded — loyal friends, the comfort of our homes, and strength for our work. Let us use these gifts to further the cause of thy Kingdom on earth. Direct us, O God, in all our doings with thy most gracious favor, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy name: through Jesus Christ, our Lord. Amen.

Scripture — By three young people.

Responsive Reading

Minister — Thine, O Lord, is the greatness, and the power, and the majesty: for all that is in the heavens and in the earth is thine. Thine is the kingdom, O Lord. Both riches and honor come of thee, and thou reignest over all. In thine hand it is to make great, and to give strength to all.

Congregation — Now therefore, our God, we thank thee, and praise thy glorious name. For all

things come of thee, and of thine own have we given thee.

All together — Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord.

Brief statement explaining the significance of the service.

Brief period of quiet for filling out pledge cards.

Procession of pledges

During the taking of pledges to the altar, all sing softly, "Take My Life and Let It Be." At conclusion, all remain standing for

Silent Prayer and Prayer of Thanks.

DEDICATION OF CROSS (Illuminated)

The Rev. LaRue C. Watson, San Diego, Calif.

The following is the dedicatory service which I prepared for my congregation to use the next Sunday after we had installed a new, illuminated cross on our church steeple. The reader will better appreciate certain thoughts in this service when he knows that the church was the Community Congregational Church in the resort town of Avalon, on beautiful Catalina Island, off the shore of Southern California. It is a very popular place for vacationists and tourists.

"As a testimony to the world, of our faith in Jesus Christ, our loyalty to Him, and our desire to serve Him,

"We dedicate this cross.

"As an invitation to all the world, of every sect and creed, and of no religious profession, to attend the services of this church,

"We dedicate this cross.

"To remind those bent on pleasure that Christianity is a spirit of life that has its natural and rightful place in our play as well as in our work, and that Jesus taught the way to true happiness,

"We dedicate this cross.

"To echo to tired people seeking relaxation, the words of Jesus, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'

"We dedicate this cross.

"To repeat in symbol what Jesus taught and what he died to demonstrate, that the way of sacrifice is the true way of life, that the way to save one's life is to lose it in unselfish service,

"We dedicate this cross.

"To inspire humanity to loftier thinking and more Christlike living,

"We dedicate this cross.

"That its light shining in the darkness may symbolize to all who see it, the light reflected from the Cross of Calvary into the spiritual darkness of mankind, and that it may be an effective reminder of the Great Light of the World,

"We dedicate this cross.

"To point men, women and children to the Heavenly Father and tell them of His boundless love, for which purpose Jesus lived and suffered crucifixion,

"We dedicate this cross."

DEDICATING A SILVER SCREEN

The Rev. LaRue C. Watson, San Diego, Calif.

We had just installed a new picture screen in our church. Desiring to impress its significance upon the congregation, I prepared the following service of dedication. Making it into stereopticon slides I threw it upon the screen for the audience to read in unison, at the first service at which the new screen was used. It may be suggestive to others. Here it is:

"Unto Thee and Thy service, O God,

"We dedicate this screen.

"For the reproduction of those pictures which will make life happier and more hopeful, and cause people to depart with a song in their hearts,

"We dedicate this screen.

"For presenting views of the beauties and wonders of God's great world, that we may realize more fully His loving care for us,

"We dedicate this screen.

"For portraying human life in every land, that we may become acquainted with our brothers and sisters in the great family of God, and learn better how to serve them,

"We dedicate this screen.

"For cultivating the spirit of worship in song and prayer and scripture reading, that human hearts may be tuned to fellowship with God and Jesus Christ,

"We dedicate this screen.

"For the visualizing of Biblical history and religious truth, that these may be made more real, vital and helpful to mankind,

"We dedicate this screen,

"For the welfare of man, for the service of Jesus Christ, and for the glory of God,

"We dedicate this screen."

WHAT ABOUT RUSSIA?

The Rev. Roy. L. Smith, Minneapolis

A party of tourists was being organized last summer for a trip to Europe. Among them were two Methodist ministers who were trying to plan some way by which the trip could be financed. Russia was on the itinerary and considerable interest was being taken in the plans for that portion of the trip.

One afternoon, in the midst of the planning, one of the preachers suddenly exclaimed, "Bill, let's go to Russia, see every thing we can, take notes

and study conditions together and then come back and give a series of debates. It ought to be interesting to people to hear two men who have seen the same things, heard the same things, and visited the same places tell opposite stories about conditions.

The idea seemed to hold possibilities and, inasmuch as both preachers had newspaper connections, they seemed to be in a position to gather rather more information than the average tourist. Therefore as they entered Russia it was with a definite plan. Each day saw them taking notes

and every evening found them comparing judgments. With moving picture camera, kodaks and typewriters they gathered evidence on both sides of the case, neither one having decided on which side of the subject he would speak upon their return.

Once out of Russia they began seriously planning their debate. How to phrase the question was a difficult matter for it was so easy to choose a phrasing of the subject that would shut out certain lines of argument and masses of material that would be interesting to the home folks. Finally it was decided to use the topic, "What About Russia?" with one speaker presenting the favorable aspect of the situation and the other presenting the unfavorable aspect.

Then the question arose as to which side of the question each speaker was to take. Recognizing the danger that might attach to either man who spoke favorably to Russia in being branded as a communist or a Soviet sympathizer, an interesting solution was worked out which always captured the interest of the audience and safeguarded the preachers from a charge of bias.

Each man prepared a complete address on both sides of the case, using the evidence and material gathered both from his reading and his observation. Of course each man used much of the same material but he presented it in his own way.

It was always announced in advance that the speakers would draw lots to decide which side they would present. Two cards were prepared — one red and one white. The chairman of the meeting would go down into the audience and ask some person to put the cards into two plain envelopes and seal them up. Meanwhile it was explained that the speakers would draw lots and that the one who drew the red card would speak favorably for Russia and the one drawing the white card would present the unfavorable aspects of the case. The interest that this "drawing" aroused can hardly be appreciated unless it has been seen.

It was agreed between the two preachers that the debate would be presented in each of the two home churches, each preacher making such financial arrangements with his people as he

might desire. The profits on all engagements secured outside the home churches were to be shared equally after all traveling and advertising expenses were paid.

Russian costumes could not be purchased by the tourists but little Russian caps, worn by the speakers during the debates, added much to the general interest. Considerable newspaper publicity was secured and crowded houses greeted them wherever the event was presented. Because of popular interest in the subject and the unusual approach to the material the men were not able to fill one-third of the invitations extended them.

One of the ministers presented the debate in his church under the auspice of his Men's club, dividing the receipts on a percentage basis. The other presented it under the auspices of a big Sunday School class, using all receipts for paying off some indebtedness for the organization. In other presentations the committees were given their choice of two plans — either a stipulated fee covering all expenses including advertising, or a percentage plan by which the speakers were to receive sixty per cent of the gross receipts. By the two plans both ministers were able to earn almost the entire expense of their trip.

The idea can be used in a variety of ways. Two preachers going together to Palestine could speak on the question of that land from the standpoint of the Arab and the Jew. Two who were making a general tour of Europe could speak on the problem of the League of Nations from both sides. Or, again, the situation in Italy would offer a similar opportunity.

Audiences everywhere expressed the delight at the method of presentation for they felt that they were getting a complete picture of conditions, favorable and unfavorable, after which they were able to judge for themselves. It resulted in a much more complete presentation than either man could have made, no matter how impartial he might attempt to be. Moreover the debate plan had publicity value which a mere lecture announcement did not have, thus improving its financial value.

SOLVING OUR JUNIOR CHURCH PROBLEM

The Rev. John Paul Vincent, Mason City, III.

Securing the attendance of the children at the services of the church is a matter which weighs heavily upon the heart of every minister. We have developed our solution of the problem in the following way.

One of the older boys built for us a miniature church which was painted white, with slate gray roof. Colored windows were made by using the bright lining from Christmas card envelopes. In the belfry was hung a tiny bell, which can be rung by pulling the string found just inside of the front door. The back door of the church is large enough to permit removing the attendance cards, which have been dropped through a slit in the roof.

After carefully explaining the plans for the Junior Church all children over six years of age were invited to join. Printed membership cards were distributed to the Sunday School teachers in the Primary and Junior departments and were signed by the children during the Sunday School hour.

THIS IS TO CERTIFY
That

is a member of the "LITTLE WHITE CHURCH"
and Promises

- I will be present every Sunday when possible.
- I believe that Jesus is my Saviour, Helper, and Friend.
- I will try to do one good thing for someone, each day.

These cards were dropped into the "Little

White Church," at the service, and the pastor made from them a permanent record of the enrollment. The cards were then returned to the children with a letter welcoming them as members of our "Little White Church."

The "Little White Church Service" finds its place immediately after the offertory in our morning worship. The children are seated in the front pews. It is the duty of one of the children, who is appointed sexton for the month, to ring the little bell to signify the beginning of their service. The service consists of a chalk talk or an object sermon by the minister, and a hymn, one stanza of "The Church in the Wildwood," being changed to "the little white church in the wildwood." The organist continues to play this song while the children come to the church and deposit their attendance slips and their offering envelopes, and then march down the aisle quietly to leave the building, or sit with their parents for the remainder of the service.

On our Every Member Canvass Sunday the children signed pledge cards, after consulting their parents, and practically every child is now using the double envelopes and making a weekly offering. The benevolent money given to the "Little White Church," is used to educate a little boy in India. The children think of this work as, "Our Little White Church in India." The money given to the local expenses goes into the treasury of the "mother church."

THE CHURCH SUPPER SPEAKS FOR ITSELF

Bruce F. Richards, Auburn, N. Y.

Whether we always appreciate the fact or not, the church supper is bound to speak for itself.

Just what it says and how it says it, is well worth our consideration and attention, because the purposes of church family friendliness and community opinions can be helped or hindered by the kind of church suppers which are offered from time to time.

Let us state frankly in the beginning, that it is necessarily a lot of work and expense to serve a church supper. Also that it usually happens the work falls mainly upon the faithful few. Let us further recognize that all too often church meals have to be prepared at a considerable disadvantage in crowded kitchens and without adequate supplies and equipment at hand. Further than this, let us bear in mind that the right kind of leadership and executive ability are not always available to plan and direct affairs of this kind. Yet it is highly advisable to do the best we can with what we have at hand to do with.

We are told that comparisons are odious. Nevertheless comparisons sometimes help us to see where we are failing or succeeding, and after we bring forward a few actual "Case" records, we will be better prepared to appreciate why some suppers help and others hurt the work of the church.

Case. No. 1—In a certain small city where there is a great deal of wealth, there is a church



"Little White Church" Members Mason City Presbyterian Church, Mason City, Ill., Rev. John Paul Vincent, Pastor.

Today we have fifty active members in our "Little White Church." The attendance of both children and adults at our church services has greatly increased since the beginning of this work. Our "Little White Church Service" is solving a Junior Church problem.

Welcome Letter

Dear Member of "The Little White Church."

You will find in this letter your membership card. I hope you will always remember the three things you have promised to do. I am glad to welcome you into the membership of "The Little White Church." If you know of any boys or girls who are old enough to belong tell them about it and invite them to join.

The sermon for our next Sunday's "Little White Church" Service will be.....

Your friend and minister,
JOHN PAUL VINCENT.

Bring your parents with you.

which has always held itself somewhat aloof from its commoner neighbors. The church itself was designed and built by a famous architect and is a very beautiful one. Recently the church property has been added to by the building of a very fine Parish House or church building in which Sunday school, organization meetings, recreational activities, and entertainments of different kinds are held.

This Church or Parish House is architecturally in harmony with the adjacent church building, and is the last word in approved arrangement, equipment and furnishings. The kitchen is enough to delight the heart of anyone at all interested in that sort of thing. It is like the kitchen of a fine hotel—the ranges, the refrigerators, and the electrical furnishings are the best which could be purchased. There are electric potato mashers and beaters, and cream whipping machines electrically driven, and whatever else might possibly be needed. The kitchen has a window especially arranged for cafeteria meals, and the large dining room is spacious and planned so that those serving meals can come and go and not get in each other's way.

All this would make it seem as though church meals served there should be a joy to attend. Doubtless that will be the case in a great many instances.

But the writer attended a church supper there within the past week, and it was disappointing in

the extreme. It was disappointing in the management, and having taken several guests to this *well-advertised* supper — guests from out of town, it was positively embarrassing. One at least of that party was not a regular church attendant, and one shudders to think of what his reaction must have been to the experience.

First, let it be said that the food was good, everything well seasoned and well cooked, but getting it was most uncertain, and everything which should have been hot was cold, and that which should have been cold was luke-warm.

The supper was put on by a few of the older men and the young men and older boys of the church. To be honest, there was no head or tail to anything. The dining room was pandemonium, and as one indignant lady expressed it — "This is the nearest to a rough house I have ever seen!" That was a little caustic, but one could understand what she meant when she said, "I certainly do not want anything more to do with this church or its doings!"

The trouble was simply that careful thought had been given to the *buying and preparing* of the meal. There was an abundance of everything but there were *not* tables enough, and those were crowded so that eating was precarious and uncomfortable. Those who came to the supper found it impossible to get seats at once, had to stand up in corners while those who were ahead of them ate.

There was no such thing as anything like systematic service, and perhaps those who had come to eat got what they wanted when they wanted it, and perhaps they didn't. Some took the whole situation good-naturedly and made the best of it. Others left, frankly displeased with the affair.

More than a hundred dollars were cleared, and six automobile loads of fine food left over, were sent to a couple of charitable organizations near by to give to the unemployed and hungry.

Doubtless the young people who assisted with this affair benefited by the experience of rendering a measure of service. But would not the benefit to them have been much greater if capable leadership had been forthcoming and all concerned had understood fully that any effort connected with the church program should by every right be worthy, and of such a nature as to command respect. Would it not have been better for those who assisted to know that the meal and service they offered should be as good or better than that available at the average commercial place where meals are served at a similar price?

It is certain that the young people were anxious to do their part, but they were pioneering — experimenting, and many of them had never had anything in the way of responsibility in an affair of this kind before. Was it really fair to them to let them blunder ahead and make a grand mix-up of the whole event?

► *Case No. 2* — In a church having a large congregation and a fair, average kitchen and dining room equipment, an annual supper is

he fall which initiates the winter pro-

gram. Considerable is made of this supper and the event is anticipated by the church folks and their friends. It is a money-making event, the money being used for missions.

Almost without exception this supper is a fine success, and is enjoyed by those who attend. It is followed by a social hour with some sort of a simple program, and people have a chance to talk and become acquainted.

Recently as a surprise, the meal served was a duck dinner. The ducks were deliciously prepared, a local baking and catering company being responsible for their preparation, bringing them to the church kitchen piping hot and ready to be served.

As everyone knows, it is difficult to estimate just how many pounds of this or that will be needed, as weather conditions may have a bearing on the case, or for some reason or other the crowd may be larger or smaller than expected.

Upon this occasion a number of chickens were roasted as a first line of reserve defense, and a couple of pork roasts prepared as a second line of reserve defense. Those in charge of the supper had no intention of being embarrassed by running out of anything and there was plenty.

Practically everyone was loud in the praise of the deliciousness of the meal, and especially of the ducks, whereupon some few awoke to the fact that they, individually, had had no duck. They had been served with chicken and some with finely cooked and tender roast pork which had been enjoyed.

But when word was passed around that so generous had been the provision of roast duck that there was still a goodly supply of them left untouched, as well as a number of chickens — the roast pork people began to wonder why all had not been served to duck as long as it lasted, and why chicken had not been served next as long as it lasted, and what became of the well-cooked and toothsome birds which had not been cut into at all!

As might be expected, there was some dissatisfaction which might have been avoided and would better not have occurred at all.

Case No. 3 — In a church very active in its service to its members and prospects, church suppers are frequently planned.

During the season just passed, a roast turkey supper was announced, and the management, knowing that there were a number of shut-ins in the congregation and also in the community, made the announcement that any who were not able to come in person, might buy a ticket and have their supper delivered to them at their own home without additional expense, the provision being that the serving committee under the charge of a well-known lady, should be notified by a certain hour, to avoid confusion.

It was not at all difficult to serve these meals in this way by thinking the plan out ahead. Good-sized paste-board cake boxes from a neighboring grocer were on hand, together with half-pint ice cream carriers and paper plates. In this way, the mashed potato, mashed squash, gravy, cabbage

salad and dressing were all kept in small, separate containers, and a paper plate carried celery, olives, sliced roast turkey, jelly and buttered rolls, and another paper plate — pie, cheese and cake. No attempt was made to send coffee.

A couple of waiting automobiles took the filled boxes and whisked them away quickly to the right addresses. Later a note was sent to each of these shut-in patrons expressing the hope that the meal had been enjoyed as much by the one eating it as preparing it and putting it up had been enjoyed by the workers.

It is easy to see how a favorable or unfavorable impression may be given by the manner in which a church supper is handled, and before we leave our "Case" illustrations, let us look for a moment at the method used by the catering company which roasted the ducks of which we have spoken.

This company had no training, but went into the field of food preparation and the serving of meals for clubs, church suppers, banquets and so on. As many as six and seven hundred have been served at a time, and that too, without the least confusion, and so that everyone seated got proper service without tiresome waits or failure to get what was wanted, before food grew cold.

As this caterer has usually to depend upon untrained waiters — often high school young people, he follows this method which works out well.

First he plans the meal in every detail — how it will be cooked, and where this, that and the other will be cooked in the kitchen, and served. He maps out the dining room and where the tables will be placed. He favors small tables which will seat about six or eight without crowding. Two distinct passages are mapped out. One is followed by those taking food to the tables. The other is followed by those taking dishes and food away from the tables. In this way, no one gets into anyone else's path. Each table is assigned its own waiter or waiters who attend to those tables and those tables only, and *see to it* that every person is served exactly as he should be served.

In advance of the serving of the supper, he calls all his waiters together, explains by means of a blackboard just what the menu is, the proper

way of serving each item on the menu, the amount of silver needed, where food will be received, where empty dishes will be taken, and any and every detail in the work. He may even ask some few to set a sample place on a table, arranging the silver correctly, to bring some dishes from the serving room and pass them to imaginary guests at the table, and to take away soiled dishes or to re-fill glasses. In this way, each person waiting on table is taught to do it right, and when the time of the supper arrives, there is neither uncertainty nor confusion. This merely takes a little time in the beginning, but it saves time in the end.

To serve a church meal really well calls for some one person to supervise and co-ordinate all details, a second person to have charge of the kitchen, a third person to have charge of the dining room, and waiters who have been instructed on how to wait.

Tables should not be crowded if this can be avoided. Waiters should not visit together between times but should keep very close watch of the possible needs of those they are serving. Aisles between tables should be as roomy as circumstances permit. Table decorations should be low and flat unless it be candlesticks. Big baskets and bouquets shut off the people at either side and detract from the sociability of the hour.

Serving a large or a small church supper in country, town or city, and doing it successfully and without confusion, is largely a matter of planning and careful executive management. People who go to such suppers and who find them disappointing and badly handled, are not likely to have a very high degree of respect for that for which the church stands. The rights of the intentions of everyone may be appreciated, but the opinion of the casual observer is likely to be something like this:

"They mean well, I suppose, but they are not a very practical group of folks. They'd be likely to get run down in traffic rather quickly."

Good food served amidst pleasant and restful surroundings, prepares the group for whatever message may be forthcoming, and paves the way for future worth-while relationships.

Church Building

ERNEST O. BROSTROM, ARCHITECT

Unchain Your Architecture

And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

— Acts, 12:7.

In Architecture, as in life, there seems to be a period of preparation, a time of flowering and a season of fruition. Then there follows the decadent days which precede the passing away of that which gave the form energy and life.

In this day there persists a material development that astounds, and inspires to wonder as to the possible next astonishing accomplishment. This is hard to place in its seasonal relationship when compared with other activities of man. For new formulas are constantly being compounded and stumbled upon, and new mechanisms are continuously being contrived for the accomplishing of some set out purpose, or some daring feat, which in turn lead to further amazing discoveries. One development is swiftly followed by another more startling, if that is possible; and hither-to unknown elements are yoked for man's use.

Architecture has begun to take shapes in accord with the new mechanisms and powers that are being inclined by the wills of men for the purposes

of men. These new forms are the resultants of a gradual loosing from the shackles of precedent, as well as a slow recognition of the fact of the machine, and that we too, in this day and age, could and should do some thinking for ourselves so as to fit our buildings more aptly into our own lives without copying from the past. This is an healthful indication, and architecture will develop that will be as truly refreshing as is the human form released from the engirdling waist-line of a few years ago. Architecture, freed from lacings, can breathe and live anew.

In the building of the church there has been a restraint that seems to have hampered its fitting in with the progress made in material things. Perhaps it were better to say, that there have been hindrances laid in the way against the free use of new elements in plan and design, as well as in the use of the new materials made available by the progressiveness of this day. New ascents and wide-flung spans are made practicable by man's control of such a product as steel. And yet there is a reticence about its use in connection with the church, especially when it is left exposed so the eye may see it, that can only project the inference that in the days of our fathers, they had it not and therefore, it does not seem as suitable as some other materials which were used in the days of old. Think on this a moment, and see if it does not also apply to the plan and the arrangement of the structure itself. New needs call for new planning. New forms will follow the use of new materials. The spirit of the whole, if truly functioning, will become a true expression of us and our time.

But ever, there are voices lifted in lament over the passing of the "good old days," when thick walls could not be obviated and when roofed spaces were limited by the lengths of timbers or the fear of the increasing weights of masonry vaults ponderously, yet blithely, borne up by thrust against thrust. And ever are there prophets tearing their beards when a stone is touched in a manner so that it may, haply, encase a skeleton of steel. And scornful puckers often ride the countenance of seers when they come upon a church which is striving to fit its building to its service and its activities, and not misfitting its forms and worship into an envelope that was developed in another time and for a far differing ritual.

Be things as they may, man reflects his delights and his antipathies, his strengths and weaknesses, his powers and his limitations in his buildings. And this, whether he wills it — knows it — or not. Sometimes the architecture records innocence of knowledge, even of good precedents; sometimes it speaks of stagnated thinking; sometimes imprisoned inspiration looks forth, immured by the backwardness of the society, the very times that give it being; sometimes the architecture seems to be a crystallization of the pains of martyrs; and there are buildings that are what Lot's wife became, mere pillars of salt, looking backwards; and there are churches that seem to question, architecturally, "Am I my brother's keeper?"

There has been a decided happy development in one side of the planning for the church. It is in the provisions for the physical, social and educational phases of the church's activity. Here, there was not much to hark back to. So with the problem untrammeled by past performances, those interested in these activities, especially the Sunday school, gave them serious study and the result is a new combination of useful room arrangements that make for attention and efficiency in the instruction of the children, and grown folks too. But notice that these new planning ideas did not come from the architect to the church, but rather from those within the church who felt the importance of the religious instruction and its appropriate housing. This modern adjunct to the house of worship provided the architect another opportunity to exercise his ingenuity in clothing this addition within deep embrasures, containing imitation-dirt encrusted light out-shutting glazing in mediaeval forms. But most often these break out into many bays so that light and air may enter freely into the rooms in which the Sunday school learns of Him who said, "Suffer the little children to come unto me."

No need now for catacombs in which to gather. They served their purpose, in perilous times, for the early Christian church. The peril now is that we may not come out of the place of the dead quick enough. The cathedrals too, those wonder structures of an age clothed in chivalric glamour, do not fit most services with which modern usage strives to point the way to life — *life everlasting*. The meeting house served well and still serves with its dignity of exterior and severity of interior. The fact that the fathers of our nation, did not feel bound by old world ecclesiastical forms of architecture, despite their religious convictions and the worth of their precedents, should point out that we too, may choose, with full freedom of conscience, to worship God under ceilings of strange conformations if we care to and surrounded with walls that are particularly arranged and pierced to suit the day that is today.

Is it not time that the new season bring forth new flowers which may fructify into rich new traditions? Is it not time that a new cycle of increased usefulness, new adaptivity and renewed expressiveness be accorded our church buildings? Then untie the hands of the designers and give them your program of activity, the purpose to be served and the objective sought, rather than a set rule and a set up theatricity of form into which they must mold their architectural conception. This will result in a new spirit that will speak of the here and now, and of tomorrow as far as the power of prophecy lies within the portals of the church served. And the form thereof will become as pure and frank and beautiful as the Doric architecture of the times of Phideas and Pericles, and as aspiring as the fleche of Canterbury Cathedral and as colorful as a sunset in whose brilliance there might be discerned the very gates of glory thrown wide for one imaginative glimpse of the beyond.

This unchaining of your architecture will not disturb the eternal verities, no more than did the invention of the internal combustion engine which put to use hidden values existent in natures liquid gold.

It will not upset any truths, no more than did the accomplishing of the supposedly impossible, flying. Men just put to work certain principles that have existed down the ages, and now he soars the blue. When wireless flashed as an actual achievement men were amazed, but wondered still more, when the human voice was and is transmitted through the medium in which we live and breath. And the end is not yet. Despite all this, architecturally, man wishes to inclose himself within the edifying environments of the magic of the middle ages when he takes time to concentrate his attention in the contemplation of the creator of all these elements, these attributes, which man seems able to bend to his service.

Many generations of thinking are reflected adown the ages through the religious structures whose forms create an enchanting vista of thought materialized into tangible shapes, records that

enable the student of today to know something of the aspirations of by-gone times. There are the idol houses; then the temples also housing the priesthoods; then the places for assembly of the people; and with every shift of worship new ideas take form in stone and wood and metals. Even theological differences of opinion and interpretation crystalize into architectural forms. For example: the architecture that made the setting for the mystery, staged with gorgeous processions, with chants and incense wafting symbolic prayers toward the heavens, lost its meaning when that which was the mystery was stripped of its mystery and became a simple memorial service; "this do in remembrance of me." And when men began to think that there need be no other mediator between God and man than Christ Jesus, down came many rood screens and the holies of holies lost much of their sanctity. This stands stark and nudely expressed in the abandonment of the vault and nave and the disappearance of the chancel in our own early colonial churches.

(To be continued in the September Expositor, Church Building Department.)

Parish Motion Pictures

LUTHERAN MISSION WORK IN MADAGASCAR TOLD BY FILMS

One of the outstanding features of the extremely interesting program of the national gathering of the Young Peoples' Luther League, recently held in Chicago, was the presentation of a motion picture record of Lutheran mission work on the island of Madagascar. Rev. Andrew S. Burgess, who had just returned from five years in that interesting land, found his pictures so much in demand that three different showings had to be arranged in the Grand Ballroom of the Stevens Hotel during the week of the convention in order that all might have a chance to view his films.

Mr. Burgess went to Madagascar in January of 1926, after several years of church work both in this country and abroad. He had had experience in the use of slides while at work in this country, and as soon as he arrived in Madagascar he realized the tremendous interest the lives and customs of this Polynesian people would hold for American audiences, if only a suitable means could be found of bringing the story back home. A 16 mm. motion picture camera was the obvious answer.

Handicaps that might have worried a professional cameraman were encountered by Mr. Burgess. He had never handled a movie camera before, and during all the time in which he was making his Madagascar film record he had no opportunity to see a single foot of his pictures projected on the screen; for neither electricity nor projection equipment was at his disposal. The films

themselves were sent as quickly as possible after exposure to Nairobi, 1500 miles away, for development, but he could not project them. On his return to New York, Mr. Burgess saw his films projected for the first time and had excellent reason to be pleased with the result. Conscientious adherence to instructions, plus the brilliant tropic sunlight, had given results of which any professional might be proud.

The film gives a fine intimate picture of the country and its people. The pagan witch-doctors are shown in their ceremonials, then the coming of the missionary, and the results in terms of Christian conversion, schools, etc.

Such an interesting program is naturally very much in demand among churches and affiliated institutions. Indications are that Mr. Burgess will be invited to show his films before at least 200 Lutheran bodies.

Shown in the beautiful hospital chapel, the film presented more clearly than would be possible by any other method, the type of work being done in foreign mission fields today.

A showing of the pictures at the men's club of Luther Memorial Church, Chicago, resulted in a record attendance, and a liberal subscription to the mission fund sponsored by the national organization with which the club is affiliated. Members of the audience, qualified to speak as experts on photographic matters, attested the fine quality of the films, which they declared fully equal in detail and brilliance to anything seen in the theatre.

Questions and Answers

Question by Rev. T. H. Alderson, of Glasgow, Ky.:

I note in articles in *The Expositor* that there are several "Free Films" available for church use and would be glad to have you explain what is meant by "Free Films."

Answer, by Ford Hicks:

"Free Films" are those which can be obtained without the payment of rental. Usually the only cost is transportation both way, although there is sometimes also a small insurance and inspection fee. There are two distinct types of this material, and, consequently, two distinct sources. The first is the type of films offered by certain denominational central bodies, the subject matter being primarily, though not exclusively, of denominational interest. For instance, the Board of Home Missions and Church Extension (Methodist Episcopal), Philadelphia, offers a series of 19 such films, mainly 16 mm. (although a few can be had in 35 mm. width) ranging in length from one to five reels. All phases of church extension work are covered — summer camps, boys' work, domestic and insular missions. The same films are available also through the World Service of the M. E. Church, and clergymen interested can communicate with Mr. H. E. Conger, in charge of this body's Stereopticon Department, Chicago.

Other denominational bodies that circulate films of this type on similar conditions include the Board of Education, Methodist Episcopal Church, Chicago, and Moody Bible Institute. The Presbyterian Church, U.S.A., New York, has a fine list of films available on a small rental basis.

There is another type of "Free Films" that is meeting with increased use — educational films on industrial and travel subjects, offered by large industrial and transportation companies to organizations ready to pay transportation costs and make a report on each showing held. Sometimes transportation is charged only one way. Whatever publicity matter is contained in these films is almost invariably of an unobtrusive and entirely unobjectionable kind. For example, a film, issued by a railroad, depicting some National Park would naturally show only the trains and stations of the railroad furnishing the film. Since transportation is an essential part of the Park story, this is in no way objectionable. Similarly, a film, "The Island of Sugar," offered free by the General Electric Co., tells the story of sugar raising in Cuba with no other reference to any electrical product than calling attention to the electric transportation of the cane to the mill.

The most complete single source of this type of "Free Films" is the Motion Picture Bureau of the Y.M.C.A. Scores of manufacturers have deposited their "Free Films" with the Y.M.C.A. in recognition of the fine service rendered by this institution, and several hundred titles are available

for selection. Clergymen are invited to write direct to the Y.M.C.A.

Among the firms outstanding in their offerings of free films we might mention the General Electric Co., Goodyear Tire & Rubber Co., the DuPont Company, the Cleveland Tractor Company, and the Canadian National Railways.

The interest in this type of film is much broader than is commonly assumed. An active layman in Ridgefield, Conn., put the matter as follows, in a recent letter:

"I have been contemplating the purchase of a projector so as to give the children of the Sunday school some amusement and possibly a little education when we meet on Friday evenings. But, before doing so, I wish to inquire about the possibility of procuring films of western life, etc., and the price of same. This is to be a non-commercial venture, where we would gather, to the number of about fifty, every week and just have the fun of watching a nice reel or two run off, each of us contributing a trifling amount.

"Immediately after the war, I purchased and installed a regular theatrical machine in the Parish House and showed as high-class pictures as could be procured. It became a good deal of a nuisance, however, to make sure that there was not something objectionable in the pictures we rented, and to make ends meet, as the rental at times was very high. After four or five years I gave up showing pictures and turned the machine over to the local picture people. I, of course, never wish to get into that kind of expensive game again. Having a camera myself I will take local pictures and turn these on for our entertainment."

The problem of assuring the suitability of all films used on church programs is bound to be a vexing one when the sole source of films is the theatre. However, the "Free Films" mentioned above in this answer to Rev. Alderson have been prepared with their suitability for church and school as a major consideration, and not a single instance of objectionable content has ever been brought to our attention with this type of picture. The suitability of the denominational free films may be assumed as a matter of course. Even 16 mm. rental films obtained from local sources are more than likely to be suitable, since they are prepared for the home market. However, the precaution of a pre-view before putting on the program may be found advisable with such films.

The religious film, the church-activity and mission film, the clean entertainment and educational film, and finally amateur movies of the local congregational life offer very fruitful fields. Practical questions, on actual problems encountered and accounts of actual experience in church motion picture work will be welcomed by the editors. (Addresses of firms mentioned in this article may be secured from *The Expositor*.)

Music for Choir and Organ for August

Prelude

In Summer — *Stebbins*.
 Will o' the Wisp — *Nevin*.
 Sunset — *Lemare*.
 Stillness of Night — *Chubb*.
 Meditation — *Ross*.
 Shepherd's Morning Song — *Davis*.
 Echo Bells — *Brewer*.

Anthem

Come and Worship the Lord — *Schobel*.
 Hark! Hark! The Organ Loudly Peals — *West*.
 Teach Me, O Lord — *Athwood*.
 The Lord is My Light — *Salter*.
 Jesus, My Saviour — *Nevin*.
 I Sought the Lord — *Stevenson*.
 Seek Ye the Lord — *Bradley*.
 Through the Day Thy Love Has Spared
 Us — *Naylor*.

Offertory

Serenade — *Shubert*.
 Album Leaf — *Schumann*.
 Ave Maria — *Dudley Peel*.
 We Bless Thee, Father — *Cobb*.
 Largo — *Dvorak*.
 Contemplation — *Armstrong*.

Postlude

March in G — *Balbraith*.
 Postlude in A — *Simper*.
 In the Forest — *Durand*.
 Processional to Calvary — *Stainer*.
 American Rhapsody — *Yon*.
 From Conquest Unto Conquest — *Batiste*.
 National Hymn — *Best*.

Church Night

THE REV. SHIRLEY S. STILL

These meetings have been planned with the idea that they will all be conducted on the church lawn. Of course, they are adapted to use indoors as well. The first service in the month is designed for the benefit of those who have made plans to be away from the church during some part of August. We feel that the church should take an interest in these plans and ask God's blessings upon them.

I. A "GOING AWAY" MEETING

Opening song: "The Lord Is My Shepherd."
 Reading: "Faithfulness," by Baptist W. Noel.

There's not a bird with lonely nest
 In pathless wood or mountain crest
 Nor meaner thing which does not share,
 O God, in thy paternal care.
 Each barren crag, each desert rude,
 Holds Thee within its solitude;
 And thou dost bless the wanderer there
 Who makes his solitary prayer.

In busy mart and crowded street
 No less than in the still retreat,
 Thou, Lord, art near our souls to bless
 With all a parent's tenderness.
 And we where're our lot is cast,
 While life and thought and feeling last,
 Through all the years, in every place,
 Will bless thee for thy boundless grace.

A talk about vacations:

1. Vacations are necessary.
2. Vacations are pleasant.
3. We can permit our vacations to bring us nearer God.
4. We can return filled with new energy for His tasks.

Bible Reading: The "Going Away" Psalm. In many homes this psalm is read whenever members of the families must be absent from one another for a time. Psalm 91.

Prayer — A special prayer for the physical and spiritual well-being of those who are going away, and for God's loving care over the friends and loved ones they must leave behind during their vacations.

Song: "God Will Take Care of You."
 Psalm 23, in concert.
 Song: "He Leadeth Me."
 Benediction.

* * *

II. THIS BEAUTIFUL WORLD

Song: "America the Beautiful."
 Bible Reading: Gen. 1:29-31 and Gen. 2:8, 9.
 Prayer-song: "Open Mine Eyes That I May See," followed by prayer.

Talk: Nature speaks to us of God.

1. The beauty of earth speaks to us of a Creator.
2. The provision for our needs, our physical needs, our spiritual needs, our cultural needs bespeaks a loving Maker.
3. The bulb and the flower, the chrysalis and the butterfly, etc., speak to us of the resurrection.

Song: "The Beautiful Garden of Prayer."

Bible Story: Jacob came near to God while sleeping out-of-doors. Gen. 28:11-22.

Special Song, *Second* and *third* stanzas of "Nearer My God to Thee."

Reading: Henry Van Dyke's "Footpath to Peace."

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be contented with your possessions, but not satisfied with yourself until

you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors — these are little guide-posts on the footpath of peace.

Benediction: Psa. 90:17.

Recessional Music: "In the Garden" or "This Is My Father's World."

* * *

III. DAY

Solo (without announcement) to chorus, when choir or choir and congregation join in the chorus: "Day is Dying in the West."

Scripture Reading, without announcement: Psa. 19:1-6.

Congregational Song: "There's Sunshine in My Soul Today."

Prayer.

Song: "The Unclouded Day."

Series of Talks: Great Days of Scripture (three minutes each).

1. The seven "days" of creation. Gen. 1.
2. The day the children of Israel came out of Egypt. Ex. 12:29-38.
3. Joshua's long day. Josh 10-14.

4. The day of the crucifixion. Luke 23:31-46.
5. The judgment day (yet to come). Matt. 25:31-46.

Song: "There's a Great Day Coming."

Benediction.

Solo: "When You Come to the End of a Perfect Day."

* * *

IV. THE CROSS

If at all possible, use a lighted cross as the only light for this meeting.

Opening Song: "The Old Rugged Cross."

Bible Reading: 27:33-50. (During this reading use as soft music, "I Gave My Life for Thee.")

Prayer.

Jno. 3:16, in concert.

Special Song: "In the Cross of Christ I Glory."

Reading: "Darkness and Light."

That day was old earth's darkest day
When Jesus died;
The sun's light ebbed and fled away
When He was crucified.

This day is bright though we have known
Both pain and loss;
But all the light of all the earth
Streams from that blood-stained cross.

Talk: What the Cross Means to Us.

1. An example of sacrifice.
2. A reminder of love.
3. An eternal promise.

Prayer — Song: "Jesus, Keep Me Near the Cross."

Benediction.

Book Reviews

THE REV. I. J. SWANSON, D.D.

A New Short Grammar of the Greek Testament, by A. T. Robertson, LL.D., and W. Hersey Davis, Th.D. 454 pp. Richard R. Smith, Inc. \$2.50. This book replaces Dr. Robertson's "Short Grammar of the Greek New Testament," which has gone through eight editions since its issue in 1908. Parts one, three and four of this new work covering the introduction, the building of words and syntax, 356 pp., altogether, are by Dr. Robertson; and part two, dealing with accidence, by Dr. Davis. Dr. Robertson is recognized internationally as one of the most brilliant scholars in the field of New Testament Greek; and Dr. Davis, author of "The Beginner's Greek Grammar," is one of the leading American teachers of New Testament Greek. The Grammar is intended for use by students familiar with the elements of Greek. It embodies the significant results of recent philological and archaeological discoveries. This new Grammar will no doubt be adopted by many colleges as a textbook. It ought to find a place also on the study table of every minister who is familiar with, at least, the elements of Greek.

The Teachings of Jesus, by B. Harvie Branscomb, M.A. (Oxon), Ph.D., Professor of New Testament, Duke University. 384 pp. Cokesbury. \$2.50. A text book for college and individual use. This able book deserves wide circulation among ministers, Bible school teachers and all others interested in learning about the

Jesus of history and what he taught. The author, a competent scholar, writes clearly and in a very interesting way. He is himself a devout pupil of the Great Teacher—a desirable, if not an essential, qualification for writing on this subject. The book begins with an account of the historical Jesus, goes on to show when and why the Gospels were written and what are their respective characteristics; discusses Jesus as a teacher and also his methods of teaching; considers next his teaching, somewhat in detail, about God, the Kingdom, personal character and prayer; then describes his attitude to the Jewish Scriptures, the Temple and the Gentiles; and concludes by discussing how Jesus regarded himself. In the last chapter, one of the most illuminating in the book, Dr. Branscomb deals with the question of the authority and originality of Jesus' teaching. To each chapter is appended a list of topics for discussion and review and suggestions as to supplementary readings.

The World of the New Testament, by T. R. Glover. 233 pp. Macmillan. \$2.00. Dr. Glover, who is a recognized authority on the history of the Mediterranean world at the beginning of the Christian era, here describes the political, moral and religious institutions and ideals with which the Early Church was confronted and over which in the end it gained victory for the message of Jesus. The triumph, Dr. Glover

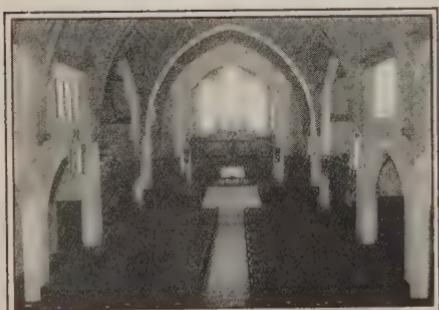


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points out, was due to the Hellenizing of Christianity. The world of that day was not easily won to Christ; it had great traditions and great intellectual and political achievements to its credit; it was convinced that it had found a right; if not the perfect Way of Life, long before Jesus of Nazareth had announced that He was the Way. When it saw, however through Greek interpretation, that the mind of Christ was more penetrative in the field of morals and religion than that of their greatest teachers, and that Jesus' way of life excelled the best of their sages and priests had offered; it was won to Christianity. Dr. Glover gives a brilliantly interpretative account of Greek culture, the cosmopolitan influence of Alexander the Great, the Roman Empire of New Testament times, the Jew in the Roman world, the Hellenistic town and the ordinary man of the Empire. This book brings into sharp focus the somewhat blurred picture which the average student gets of the Early Church and its environment; and thus enables him to understand the reasons for its marvellous victories.

Studies In the Prophecy of Jeremiah, by G. Campbell Morgan, D.D. 288 pp. Revell. \$2.50. A graphic description of the age in which Jeremiah prophesied—the last forty years of the history of Judah; and of three of its kings, Josiah Jehoiakim and Zedekiah. It states and expounds Jeremiah's prophecies, as he vainly attempted to stem Judah's swift descent to ruin. The expositions are finely done, and their timeless, as well as contemporaneous, implications are powerfully shown. In the closing chapter, Dr. Morgan deals with references to Jeremiah in the New Testament. This is one of the best of Dr. Morgan's great expositions of Bible books.

The Minister and Family Troubles, by Elisabeth A. Dexter, Ph.D., and Robert C. Dexter, Ph.D., Secretary, Department of Social Relations, American Unitarian Association. 97 pp. Richard R. Smith, Inc. \$1.25. Embodies the experience of 70 ministers in trying to adjust family troubles, due to marital difficulties, relations between parents and children; protection of minors, sex problems of the unmarried and problems of engagement and contemplated marriage. Numerous "cases" are cited, their treatment described, and the results stated. Comments on the general question are quoted, and conclusions stated as to the proper function of the minister in this field, and what his training should be; and the question of what the minister's attitude should be to marriage, sex education and advice on sex difficulties. While this little book is sound and helpful, on the whole, most ministers, we imagine, will find themselves unable to endorse all the positions it takes.

Great Sermons by Young Preachers, arranged by L. Keller. 244 pp. Richard R. Smith, Inc. \$2.00. An interesting and heartening volume of sermons. They reveal the religious emphasis of some of the most popular and successful of the younger ministers. It is good preaching: modern in viewpoint, as one might expect; constructive and faith-building and deals with modern problems of life and thought in a helpful way. The contributors include Allan K. Chalmers, successor of Charles E. Jefferson, New York; Harold Cooke Phillips, of Cleveland; Elwood Rowsey, of Toledo, Ohio, and Franklin Clark Fry, of Trinity Evangelical Church, Akron, Ohio.

Sermons In Argot, by James I. Vance, D.D. 180 pp. Richard R. Smith, Inc. \$1.50. Dr. Vance is one of America's great preachers. In this volume, he uses the language of the man in the street, and does it trenchantly. It is simple English, sometimes "slangy;" but it will "get across" quickly and forcefully to the

average man. By the way, this is the sort of language minus the "slang," in which the New Testament was written. Some of the striking sermon-titles are, Go-Getters, My Father's World, Down and Out, Capitalize Your Slack, The Creed of a Gimper, Three Good Doctors and The Man Who Will Take My Place.

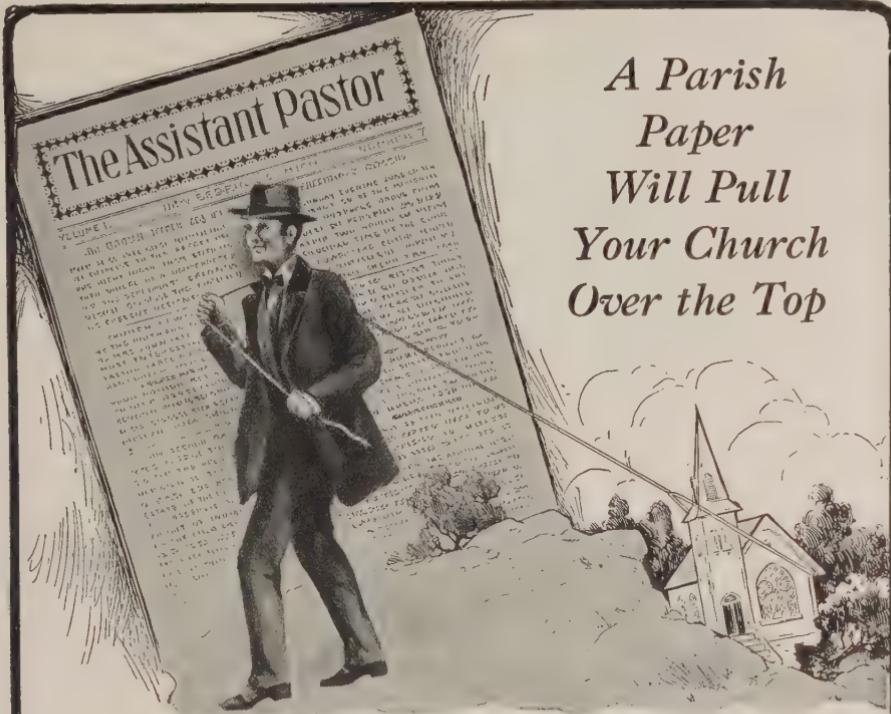
My Tomorrow's Self, by Samuel McPheeters, Glasgow. 152 pp. Richard R. Smith, Inc. \$1.50. Stirring evangelistic sermons to young people, especially to those who are ready to face the problems, duties and responsibilities of making their "tomorrow's selves" after the pattern of Jesus Christ. The book is free from the flattery, open or hidden, so often found in talks to modern youth. Young people will recognize at once that this author knows his subject; states it definitely, calls them to heroic living—and is their friend. The addresses are well illustrated by stories, incidents and pertinent facts. Some of the sermon-titles are, No Scars, Neutrality, The Lost Lordship, The Peril of Power, Applied Christianity, Living in the Safety Zone, The Finality of Jesus, and Invictus.

Living On Tiptoe, by M. K. W. Heicher, Professor of Missions in San Francisco Theological Seminary. 122 pp. Richard R. Smith, Inc. \$1.50. The author has embodied in this book the substance of many conferences with young people on the problems of the enjoyment and use of life, of faith and of conduct. It is a call to adventure, to climb the heights of duty and privilege, to gain a broader view and to develop new powers of mind and spirit. The illustrations are drawn from the author's wide knowledge of literature and life. Some of the chapter headings are, Climbing Mt. Everest; We Believe In Man; Yellow Streak Blue Cord and Crimson Thread; High Visibility; Giving Ideas a Chance; and Refusal to Accept Finality.

Mothers of Famous Men, by Archer Wallace. 105 pp. Richard R. Smith, Inc. \$1.00. The author states that his purpose is not merely to extol the mothers of famous men, but to pay tribute to the countless number of unselfish, devoted mothers, everywhere. This book grips the heart: it not only shows the wisdom, guidance, influence, and self-sacrificing love of the mothers of great men, but at the same time paints the portrait of the reader's own good mother. Among the eighteen mothers described are those of Augustine, Wesley, George Washington, Abraham Lincoln, Lord Haldane, and Booker T. Washington.

What I Owe to My Father, by Jane Addams, Roger W. Babson, Alice Stone Blackwell, Samuel A. Eliot, Edward A. Filene, Harry Emerson Fosdick, John Haynes Holmes, Nicholas Vachel Lindsay, Paul Dwight Moody, William Pickens, Theodore Roosevelt, Jr., Oswald Garrison Villard, Stephen S. Wise, and Mary E. Woolley. Edited by Sydney Strong. 184 pp. Holt. \$1.50. A good book for fathers to read; it will start them thinking even more seriously about their obligations to their children. An especially good book for sons and daughters to read; it will give them new insight into the worth of good fathers. The fathers depicted are well worth knowing; most of them were pioneers on the frontiers of their country or in thought and religion, and all of them were good fathers.

The Dramatic Method in Religious Education, by W. Carleton Wood, Associate Professor of Bible and Religious Education, College of the Pacific. 344 pp. Abingdon. \$3.00. An illuminating discussion. The author approves of Professor Fred Eastman's definition of religious drama, "If a play sends an audience away exalted in spirit, with a deeper sense of fellowship with God and man, it has been religious, whether or not its characters are Biblical." This book is intended for use



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as a college text, and also for amateur directors of religious dramatics. It presents the psychological principles involved in dramatics for religious education; the types of drama to be considered; dramatic programs for special days; and gives directions for stage presentation, lighting, costumes and properties, dramatic technique, make-up, rehearsals, the use of music in pageantry, etc. The appendix gives a good bibliography and references to sources of material.

Hymns in Human Experience, by William J. Hart, D.D. 221 pp. Harpers. \$2.00. Dr. Hart opens up in this book a rich and fruitful field of investigation. He presents many fine illustrations of hymns in human experience. Preachers will enjoy reading the book for its own sake as well as for its illustrative value for sermons. Dr. Oscar L. Joseph writes the illuminating introductory notes to each chapter. The hymns are classified under such headings as, A Singing Faith, Songs In the Night, Hymns Mothers Loved, When Preachers Sing, Heard Within Prison Walls, Songs of Salvation, "The Old Rugged Cross," Christmas and Easter Melodies, and Songs of The Negroes.

The Preaching Value of Missions, The John M. English Lectures, delivered at the Newton Theological Institution, by Helen Barrett Montgomery, LL.D. 166 pp. Judson. \$1.00. The author is a remarkable woman—a great executive, a popular lecturer, and a translator of the New Testament. In these stimulating and forceful lectures she shows the preaching value of Foreign missions; that missions are central in the Old Testament; the spirit of missions is the spirit of the New Testament; and that Christian history is mission history. She calls attention to the somewhat neglected values of missionary biography, discusses methods of building a missionary church, and gives a selected list of missionary books. If after reading this book you do not become enthusiastic for missions, your case is hopeless!

The Orient Steps Out, by Mary Jenness. Prepared in cooperation with the International Association of Daily Vacation Bible Schools. 191 pp. Illustrated. Abingdon. \$1.00. Fascinating glimpses of the Orient "stepping out." The method of presentation is to give first the story of some noted Christian man or woman of the nation under consideration, and to follow that with a description of the forward movements today of that nation. It is an informing and attractive method. The countries considered are India, China and Japan. The book will open the eyes of many of its readers as to the great accomplishments of missions.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. 222 pp. Macmillan. \$2.00. The author has woven into this absorbing story of Zedekiah and the last days of the Kingdom of Judah, a good deal of the results of modern Biblical study and interpretation. The chief characters of the romance are connected with the noble house of Shaphan in Jerusalem and a poor family in a little south Judean village. The story gives a picture of an economic and industrial era, closely approximating our own in its sharp and unjust contrasts between rich and poor. It is a story of the common people rather than of kings, priests and warriors. "By the Waters of Babylon," the book ends, "the great book will be finished; our people shall again be established in this land of Judah; they shall turn and be converted, and worship one God of justice and righteousness."

A New Approach to Christian Unity, by Charles Ewing Brown, D.D. 205 pp. The Warner Press, Anderson Ind. A serious study of the problem of Christian unity. It examines the usual solutions pro-

posed, and finds them undesirable; and then suggests a solution of his own. He regards the early church as a spiritual and ecclesiastical unity; he would restore this condition. To accomplish this, all official creeds must be dropped; let the church have an unwritten creed—the living and growing faith of the church; spiritual disarmament will be accomplished by laying aside all the historic creeds; let the church become again an unorganized group, having the unity of the spirit; and let the agencies of the church, such as missionary societies, church schools, publishing plants and the like, be organized and managed on the best business principles. Is Dr. Brown's proposal workable? It is truly Scriptural? Examine his book, and reach your own conclusion.

The New Analytical Bible, by Dr. James R. Kaye, Ph.D. 1,563 pp. (John A. Dickson Publishing Company.) Buxton-Westerman Company, exclusive distributors. Bible students will find in this volume the Authorized Version with corrections of translation placed in brackets right in the text. Following each book of the Bible appears an analysis of that book. Following each analysis the outstanding facts of the book analyzed appear, presenting in logical sequence a complete and adequate storehouse of Biblical knowledge, all of which is to be found presented in the text. This new idea in Bible publication claims as its content, along with the analysis and study of Bible facts, book by book, a "contemporaneous history of the nations relating to that period," a chart-analysis preceding each book, a harmonizing of the Gospels and chronological outline, a scholarly introduction to each book and a set of plans which taken collectively give one the complete structural plan of the entire Bible. For personal or group study, knowledge and understanding of the Sacred Book should be strengthened by the use of such a volume. This Biblical Library is as valuable for your members as for yourself. It answers your questions on Biblical study. Ask for descriptive catalogue.

Voices Through the Mail

June 2, 1931.

Dear Mr. Ramsey:

Every number of *The Expositor* is welcomed and read with great interest. The sermons as well as the editorials have been a great help in my work. Many times I felt that I should write to you and voice my appreciation, but this time I not only feel to write but do so.

I am glad that you published the letter from Rev. John R. Edwards of Albuquerque, New Mexico, in the June issue. The following sentence in his letter is utterly out of joint or else Mr. Edwards wrote it without his eyeglasses, "If you don't know you ought to say that Billy is right and our chief difficulty is the d— foreigners."

Where is the difficulty? What is this difficulty? Dr. George E. Kirchwey, Professor of Criminology at the New York School for Social Research and former warden of Sing Sing prison, said, "The immigrant population is contributing less than its percentage share of American crime."

Even if it would be true what Mr. Edwards writes, who makes "the d— foreigner" so difficult to handle? Is he to be blamed because he falls victim to our evils? Allow me to tell of one instance where the foreigner is not to be blamed. I know of a man personally, who was led to make wine and whisky by officers of the state. Judges, lawyers, and traffic officers come to his house and have there drinking parties. State troopers carry

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away the liquor in their cars to purchasers. As I see it, it is the duty of the minister to lead the foreigner to Jesus and not to d— him.

Looking at the names of the foreigners, I find among them such as Steinmetz, Pupin, Dvorak, and Dr. Alez Hrdlicka, president of the Smithsonian Institute in Washington. Just recently the people in Chicago have chosen a foreigner to be their mayor.

The Spirit of Jesus will never d— the foreigner, nor any other person. Sincerely yours—Rev. Sandor B. Kovacs, Richmond, Va.

Sermon Texts

(Continued from page 1083)

ELEVENTH SUNDAY AFTER TRINITY

1 Cor. 15:1-10

God's Grace

I. Accepted.

1. When the gospel is confessed.
2. When work follows confession.
3. When hope fills the heart.

II. Bestowed in vain.

1. Who can be meant?
 - a. Those who accept the gospel but do not remember its lessons.
 - b. Those who fail to see its value for themselves.
 - c. Those who are hardened sinners.
2. How to escape the accusation.
 - a. By recalling God's manifested grace in our life.
 - b. By study of the Scripture.
 - c. By introspection and genuine repentance.

Conclusion: Life and Salvation are yours by grace alone.

* * *

Luke 18:9-14

The Justified Man

I. His attitude toward God.

1. Not that of the Pharisee.
 - a. Work righteousness does not avail.
 - b. He lives in self-deception.
 - c. He does not know what sin is.
 - d. Today's Pharisees are the perplexed ones among us.
2. The publican is the more godly.
 - a. Without personal pride.
 - b. With a penitent heart.

II. The cause of his justification.

1. Not in his own person, but in
2. God's grace.

III. The just in our day.

1. In church.
2. In the world.

Conclusion: Whose company do you keep when in the temple of God, the Pharisee, or the Publican?

TWELFTH SUNDAY AFTER TRINITY

2 Cor. 3:4-11

"Ministers of the New Testament"

I. Their ability.

1. Not sufficient of themselves.

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If a new subscription next year is necessary to obtain the 1932 copy, please enter my subscription now and bill me so I shall be sure to be on the list. I notice in your other letter that you still have a few copies of the 1929 Annuals on hand. If so, will you tell me what the price is so I can remit. I think it is too valuable to pass up.

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Alfred Lewis Taxis,

*Huntingdon Valley Presbyterian Church,
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2. Sufficiency is from God.
- II. The character of their office.
 1. Not one of the letter.
 2. But one of the Spirit.
 3. It is an office which remaineth.

* * *

Mark 7:31-37

Christ the Healer

- I. In those days.
 1. The patient is brought to Him.
 2. Christ takes the patient aside.
 3. His look to heaven indicates the source of his power.
 4. Holy enthusiasm knows no rules of silence.
- II. In our Day.
 1. Jesus is the same yesterday today and forever.
 2. He heals upon our request when he sees fit.
 3. Answers prayer if it has been sincere.
 4. Will loosen the string of our tongue, whatever the ailment may have been.

Conclusion: The world is filled with spiritually ailing men who neither hear nor speak. God alone can raise the ban if they are willing to be taken amid by Christ.

THIRTEENTH SUNDAY AFTER TRINITY

Gal. 3:15-22

God's Will and Covenant

- I. Its Value.
 1. The testator is God.
 2. The inheritance is:
 - a. The grace of God.
 - b. Forgiveness of sins.
 - c. Justice, peace, joy.
 - d. Life everlasting.
 3. Title for the inheritance rests upon faith in Jesus.
- II. Its changelessness.
 1. Logic of law witnesses it.
 2. God's word settles it.

* * *

Luke 10:23-37

How to Inherit Eternal Life

- I. By less reliance upon the law.
- II. By taking Christ as authority.
- III. By proving our concern for Him in service to our neighbor.

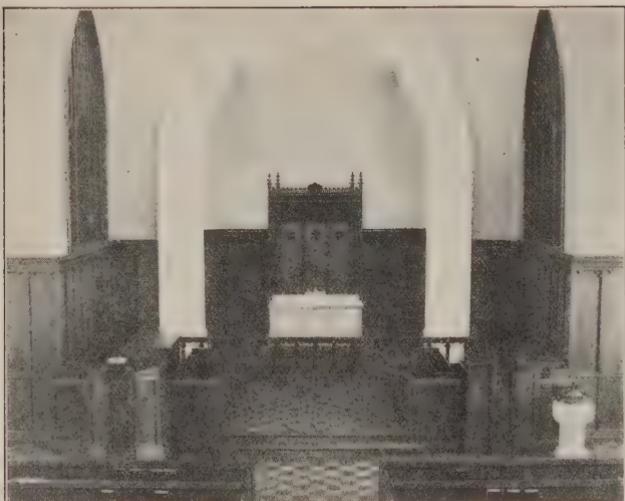
Bargains

(Continued from page 1075)

of Life, but Christ remains the Way, the Truth and the Life, and God has no other way. Men Have Always Looked for a Cheap and

Easy Way in the Realm of Character

No sooner had Jesus set out upon his public ministry, than Satan called him aside and offered him a cheap and easier way: "Why pay the high price of the cross when I am able to offer you the

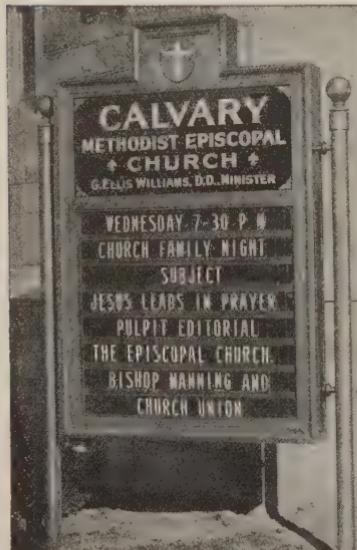


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same end at such a bargain. Bow to me and worship me, and I will give you all the kingdoms of this world." But it behooved Christ to suffer. Christ came into the world not to spare himself but to spend himself for man's salvation. Man would not regard his purchased redemption so lightly if he realized at what infinite cost he has been saved from sin.

But even Christ's disciples could not reconcile the tremendous cost of his suffering. They saw his impending cross ending all their fellowship, and thought the price too high to pay. He saw the resurrection and immortality. They saw the rejection and defeat of the promised Messiah, He saw the glory of the coming kingdom. When they beheld the cross, they saw only its shame, but He despising the shame, endured the cross for the joy set before him. Peter therefore, speaking — for himself and the others, began to rebuke him: "Spare thyself, Master, and us; Far be it from thee Lord, this shall never be — surely there is a cheaper and easier way."

Jesus replys, "It is a worn and shoddy thing you offer; it is the way of man — and the cheapest way is not always the best way — get thee behind me Satan." Peter, himself, was not Satanic, but was playing the part of the Tempter. It is always the subtlety of Satan to send temptation to us by the unsuspecting hands of our best and dearest friends; whoever takes us from that which is good and Christlike speaks Satan's language. Peter was siding with man and not with God. The cross has always been an offense to man. It seems to be natural for man to insist that the death of Christ was not necessary. Satan, too, had said, "Be merciful to thyself, be the cross far from thee, the cheaper article, it is just as good."

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Doubtless too high — yet it has intrinsic value and will not wear shoddy. Christ having shown his disciples that He must suffer, shows them that they too must suffer. The death of Christ avails only for those who are willing to die to self and sin, and follow Christ as their Master. If a man will come after Me, let him deny himself, and take up his cross and follow Me. Christ calls us not to deny ourselves of things but to renounce self, with the result that we shall have a larger, fuller life here and in the life to come. For whosoever shall save his life (looking for a bargain, as it were) shall lose it — and whosoever shall lose his life for my sake — paying the price I demand — shall find it. Many have been the losers for Christ, even of life itself, but never was anyone, nor will anyone be the loser in the end.

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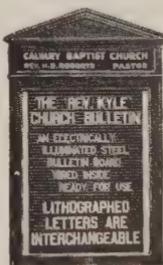
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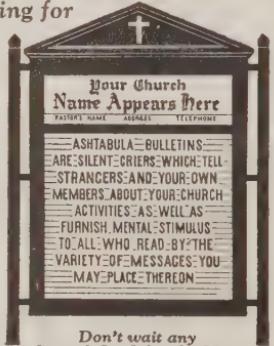
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Were the whole realm of nature mine,
That were a present far too small;
Love so amazing — so divine,
Demands my soul, my life, my all!

In striking contrast with the devotion of Mary stands the treachery of Judas. He was one of those who regarded Mary's love offering as a great waste. He having heard Jesus say He must suffer at the hands of the Chief Priests and Elders, went straightway to them to strike a bargain, and succeeded in selling Jesus for thirty pieces of silver. What a bargain! But more truly, Judas sold himself at the Bargain Counter of Life — and for the price of a slave; and then they bought a grave for him with the money. What a tragic bargain!

He who shall bargain for his life shall lose it, but he who shall lose his life, in paying the high cost of discipleship, shall find it: for the servant is not greater than his Lord. If they crucified the king, his followers must expect to bear a cross. Christian experience is no cheap and shoddy thing. It comes high and is worth all it costs. "But what things were gain to me those I counted loss for Christ. Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ my Lord, for whom I have suffered the loss of all things, and do count them as but refuse, that I may win Christ, Phil. 3:7, 8." For whatever the cost, I receive in exchange the enrichment and the enlargement of my personal faculties and the promise of life to come.

There are No Bargains in the Counter Sales of Life

What seemed loss, these are gain to me, and where I hoped to buy for little, there I lost all. "For what shall it profit a man though he gain the whole world and lose his own soul — or what shall a man give in exchange for his soul?" The word translated *soul* in the authorized version and *life* in the revised version are the same: for the soul is the life of man. It is possible for the soul to be lost. He who loses his soul though it be to gain the whole world, makes a very bad bargain for himself and in the end is the loser. When he balances his accounts and compares the profit and loss, instead of the gain he had promised himself, there will be eternal loss. What bargains seem to be ours when we stack up all the pleasures, and sin, and satisfaction this world can offer — but what folly to exchange the larger, the fuller life for these shoddy, though brilliant things!

When a soul is lost, it is lost forever. It is a loss that can never be retrieved. When one has forfeited his life, he has given all, and there is no counter-price that can redeem it, or that will be accepted in exchange for it. Christ died for man because man was worth dying for. Why should we sell ourselves so cheaply? If after that great price Christ paid on Calvary's Cross to redeem men's souls, we exchange them for bargains of the world, what shall we profit? (See page 1311 for poem "Bargains," August, 1927 issue.)

For what shall it profit a man though he gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?

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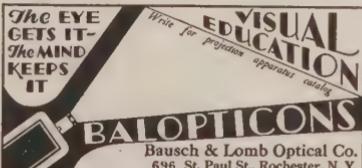
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(Continued from page 1052)

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Of course, sometimes we make a mistake. Occasionally a chosen leader may not prove as efficient or as interested as was expected of him, but these have to be replaced quickly, and tactfully, for more effective leaders. It is my honest opinion that any church organization would find this plan of inestimable value if it did no more than discover the latent abilities of its membership and put them to work."

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Sculptured Men

(Continued from page 1050)

your real owner thought as much of you as I do? Did old Faust build you himself? If he did it was a dirty trick to take you, to — to steal you from him. But you mean a lot to me. There is a sort of spell about you that I just can't explain. You're just about all I've got, too, that really understands me. Now that's a silly thing to say, isn't it?"

He examined the architecture again. The ornamentation was perfect; there was something princely about it. This artificer, whoever he had been, had made Winnie true to the style of the Renaissance and had blended a medieval touch over it all. What kind of a man could he have been? Perhaps it had been — perhaps it had been Faust himself! Well, he could make another any-time . . .

Ewing felt all along that it would happen, but he continually put it from his mind. He kept telling himself that his "kink" would never permit it. But his determining was only shallow pretension. The moment he had let himself contemplate on how much Faust missed his church and whether he had really loved it — from that moment on he felt, yes, he knew it would happen.

So he was not surprised when, in the middle of the week, he found himself carefully packing Winnie into a box. He was not



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surprised — only sad. He was sad and almost afraid.

Oh, it had been a vile thing to do in the first place! Imagine a minister stealing a church from its builder! Imagine stealing a church from a man who had unselfishly sacrificed and who had put part of his life into its erection!

Ewing McLain had been calling himself "Chapel-Snatcher" long enough.

"I'm going to send you back, Winnie," he explained as he stuffed tissue paper around the spire. "Some fellows might be happy with a stolen church on their hands, but not I. You are a wonderful thing, Winnie, but you belong to the man who built you — you belong to him until, well, until he wants to give you up. You have taught me that much, at least. I am sorry I treated you as I did. Forgive me! Now — into the box you go and back to Mr. Faust . . . Good-by, Winnie!"

He wrapped it securely and printed the address.

"I had better mail this from some suburban station," he decided, "it would be just like me to get caught at a time like this."

He drove to Station "L" at Lakeshore.

The postal clerk was courteous. He weighed the box and marked it with his chalk.

"Twelve cents," he announced. "Do you want it insured?"

"Why, yes, sir."

"You will have to put your return on it then."

"Well —," Ewing replied, "just let it go as it is. It only goes into town anyway."

"All right. It's packed pretty good, isn't it?" The man shook it vigorously to assure himself of the fact. As he did so something happened, something unexpected and somewhat exciting for McLain. A soft, muffled melody came chiming from the package: "A - mighty - fortress - is - our - God," it began, "a - bulwark - never - failing . . ."

"What the . . . ?" the employee exclaimed turning to Ewing with a half-puzzled, half-amused expression. "A music-box, eh?"

Ewing paled.

"Yes, sir," he managed to say, "It will stop in a moment!"

"O.K." the clerk laughed.

But as far as Ewing McLain was concerned the song was never to stop . . . it was to go on forever in his heart.

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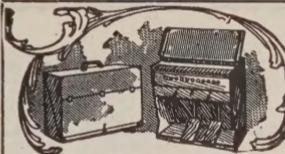
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